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CALVINIST CONTACT
35TH YEAR OF PUBLICATION, NO. 1686 MARCH 16, 1979

CRWRC puts bees to work

Beekeeping class in Oaxaca

by Duane Postma

About three years ago the Christian Reformed World Relief Committee (CRWRC) started bee projects in Mexico's Oaxaca valley with a small number of bees. Seven hives were purchased locally for about $100. From these beehives developed some very strong projects which nave tremendous possibilities for the future.

The seven boxes were cared for and then distributed to students who had completed the bee course offered at the Oaxaca Training Center and who knew how to properly care for the bees. Through various divisions the bees have been multiplied to form more than ninety boxes. The bees were often loaned to the students and then when the bees multiplied themselves to where they could be divided, the original nucleus of bees was passed on to another student.

This past fall more than a ton of honey was harvested from these boxes. This spring about another ton will be harvested. The potential for bee keeping in this part of Mexico is very good because of the ideal weather conditions which allows bees to work year round. A strong hive of bees can produce a harvest of 150 pounds per year which is received in the spring and fall. There is no reason why the amount of honey harvested shouldn't double every year if proper care is taken.

There is always a market for the honey. Exporting the honey is no problem because it keeps for long periods of time. Also demand for honey is on the increase because of its value as a good food and also because the bee population in many countries is decreasing due to wide use of pesticides. Pesticides have not been largely introduced to this part of Mexico and therefore have not greatly affected the bee population. The large demand is also reflected in the price of honey. The wholesale price for honey five years ago was six pesos per kilo. Now the wholesale price is 19 pesos per kilo. We feel the price will continue to rise as people realize the value of honey as a food and as bee production becomes more difficult in other areas.

We thank God for the opportunity we have to teach people beekeeping. We are very happy that very poor people with limited income can be part of a business that has tremendous potential.

Seafarers say "thank you" for 4,000 gifts

by Hans Uittenbosch

Rev. Uittenbosch is harbor chaplain in Montreal.

The enthusiasm which thousands of you are displaying every year again in preparing a small parcel for someone who is away from home at sea or in a foreign port is just overwhelming.

My colleague in Vancouver, the Rev. J.E.F. Dresselhuis again received more than 2,500 parcels; and "Life-Raft", a group of Christian Reformed people ministering in Saint John, N.B. were supplied with a couple of hundred parcels, while 1,100 parcels found their way to Montreal.

That kind of generosity enabled me to supply 40 ships, the seafarers in the hospitals, as well as all those staying at the Mariners House.

In many ways I have learned of the appreciation of the seafarers, for what you have done, and I hereby personally like to thank everyone who participated in this.

For those of you who did not receive an acknowledgement of your gift, let a sampling of the letters that have come to my attention suffice.

"Since the ship sailed from Montreal on 6 December, 1978, through strong wind and high sea, now we are berthing at Antwerpen, Belgium, for loading.

"On Christmas Eve, we took out all the gifts and everybody on board got one that were sent by you and the Christians of your church, we also received the New Testament in a special edition as well as the calendar with a "Spiritual vitamin" for every day.

"We read Luke 2, Matthew 2 and 3, John 1 and other places, we know the birth of Jesus Christ and what He did for the human, we should like to know more about the God for His greatest love .

"Thank you very much and those who reminded and prayed for us.

"May God bless you and those kindly Christians.

"Yours faithfully,
Capt. Wu Shui-Hsiung
M.V. "Ever Honor"

"When the crew received their gifts, which by the way, were all attractively wrapped, most of them did not unwrap them as would normally be expected, but hung on to them for dear life. A few went away to lock them in their personal cabins. Since the average wage of a crewmember is only about US $35. per month — some more — some less, and Officers somewhat more than that, it may then be understood that the gifts were not only big in thought, but also of considerable material value.

"So far as I know most of the gifts contained at least six items, ranging from socks, hats, sweets, ballpoint pens, letter pads and envelopes and others. In fact I know that at least two crewmembers received expensive Scheaffer pens in their parcels. I also believe that most, if not all, of these gifts contained a small note from the donor, and I have requested my crew to reply where possible. If they are not able to do so I will reply on their behalf.

"This short description of events is written for a group of thoughtful people, and we all say "Thank you to all", and you were very much in our thoughts on Christmas Day. We all wish you a "Happy and peaceful 1979". I am sure that Reverend H. Uittenbosch, the co-ordinator in the gifts, will send copies of this letter to you.

"My own gift, which among other things (including my favourite chocolate), contained a most magnificent pair of warm socks, which while not suitable for the Tropics will certainly prevent me from having cold feet again next time in Montreal. My gift came from Renee Antonides who lives at Jordan Station, Ontario. Renee is six years old, and she included a beautiful Christmas card with a long message. I will be writing separately to Renee.

"Thank you "People from somewhere in Canada".

"God bless."

"Yours sincerely,
Captain David Goodwin
"Banglar Progoti"
London, England."

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Sex education in the classroom

Viewpoint

Looking for God's kingdom

Neighbourhood children have been invading our yard recently, playing youthful games of Hide and Seek. The hiding part is obviously more fun and this little army of 10-year-old boys has become rather expert in finding proper places to hide.

Pity that poor person who is "it", the one who must do the seeking. Determined as he might be he will never catch everyone. He knows that if he wanders around aimlessly he will get nowhere. He has to ignore the playful kittens and jovial dogs in his search for those who are hiding.

That kind of seeking, I suppose, is also what the Lord had in mind when he addressed the crowd in his Sermon on the Mount. You recall that he told the people not to worry about "what you should eat or what you should drink or wear".

"Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you."

That seeking should not be a half-hearted attempt to do God's will. Just like the neighbourhood kids; if you become distracted by the things around you, you will never find that for which you are looking.

A beautiful example of "seeking the kingdom of God" comes alive in Mark 10 when Jesus has his chat with his disciples about eternal life.

Peter tells his Lord: "We have left everything to follow you." Indeed, they had given up their jobs and families to go with Jesus but Jesus stresses the point. How can we obtain eternal life? By seeking the kingdom of God. And how can we do that? By denying everything that we own. "Whoever has left house and sisters and brothers and mother and children and fields with persecution, shall receive eternal life in an age to come."

Seeking the kingdom means giving everything in this world to the Lord and it also means giving up everything that we have. Jesus' point is that, whatever we might lose on this earth for His sake, we will regain a hundredfold in a new life in heaven. That is Jesus' promise to us, and yet it is hard for us to accept.

Are we prepared to give up our husbands and wives and children and boyfriends and girlfriends and parents so that Christ may continue to be king? Are we willing to undergo persecution for Christ's name sake?

Jesus tied in this "seeking" with persecution. The more we (God's people) are oppressed, the more we tend to seek him. There was a lot of evidence of that in the struggles of the early church. Suffering in the name of Christ was very real for the church in Rome. Such suffering also goes on today in places like Russia and China. Deny everything and follow me, Jesus said.

Seeking the kingdom is also doing God's will. After all, God's kingdom is both here now and it is also coming in the future. We are called to put aside the things of this earth ... perhaps materialism is the most concrete example of that.

We must seek the Lord with Christ-like determination, ignoring those neighbourhood obstacles that keep us off the track. That is obviously easier said than done. Peter thought he had the answer when he confessed: "We have left everything and have followed you."

"But many who are first shall be last; and the last first," Jesus told him.

Jesus Christ gives us some fatherly advice. In all that we do, seek the kingdom of God, and his righteousness. Walk with him and our reward will be an eternity of life.

Keith Knight

NewsViews

by Keith Knight

Russian election has no surprises

MOSCOW — There was no campaigning and no political promises when 160 million Soviets recently went to the polls and yet more than 99 per cent of the voters came out to the polls. They had to.

Leonid Brezhnev voted in the elections for the Supreme Soviet. He arrived at the polling place and was issued two ballots. On each ballot there was only one candidate's name: Premier Alexei Kosygin for the 750-seat council of nationalities, and Lydia Makarova, a pediatrician, for the 750-seat Council of the Union. Together the two bodies form the Supreme Soviet, the nominal legislature.

Mr. Brezhnev, like more than 99 per cent of the registered voters of the Kiev district of downtown Moscow, made no marks on his ballots to indicate disagreement with this state, but simply deposited them in the ballot box at the end of the registration table.

Throughout the day the streets of Moscow were alive with red banners, and loudspeakers blared patriotic music. Voters lined up in front of polling places to cast their obligatory ballots. There was no question that the state of Communist candidates would win. The question was what fraction of a percentage point above 99 per cent of the total would win.

Some people used the closed voting booths to mar or amend their ballots, and they make the difference between the actual result and perfection.

In Russia, you have to vote. If you don't vote, at the end of the day the block wardens come around pounding on your door until you do. The government also provides snacks at the polling places ... on the way out.

The Soviet Union regards elections in western countries as frauds because power there lies in the hands of "big business" and "big unions", depriving the majority — workers and farmers — of any real choice.

Call it what you like, but I prefer a choice — even between two evils — over no choice at all. In the Soviet Union, voting is compulsory, even though you have no choice at the ballot box.

In the western world we have the freedom to vote and the freedom to choose, yet 60 per cent of the voters regularly ignore this privilege of democracy. Truly a shame.

Calvinist Contact
99 Niagara Street
St.Catharines, Ont. L2R 4L3
Phone (416) 682-5614

Editor and Publisher — Keith Knight
General Manager — Harry deVries

Accounting — Anje Buma
Advertising — Helen VanOostveen
Circulation — Jenny Tigchelaar
Layout — Anna de Vries
Typesetting — Jocelyn Langendoen

Editorial Council
Rev. J. Geuzebroek, President; Rev. J. Van Harmelen, Secretary; Dr. R. Kooistra, Mrs. I. Parlevliet, Rev. John Drost

Subscriptions
$10.00 for one year and $19.00 for two years. Calvinist Contact is published by K. Knight Publishing Ltd., 99 Niagara Street, St.Catharines, Ont.

Advertising
Display advertising deadline is Friday noon of preceding week. Classified advertising deadline is Monday noon for same week's issue.

Memberships
Evangelical Press Association
Canadian Church Press
Audit Bureau of Circulation

The views and opinions of the writers and advertisers herein do not necessarily represent the position of the editor or the editorial council. All copy may be edited, condensed or refused for publication. Anonymous contributions will not be published.

Reflections on Poverty
Part 6 of 7

by Rev. Johan D. Tangelder

Dateline: The World

In India, the caste of the "untouchables", or harijans, number nearly 100 million, and they claim that their life is as unfair as it was in ancient times.

The struggle of the untouchables for justice — including such simple dignities as wearing earrings or riding a bicycle — has brought increasing violence and political strife to New Delhi. Untouchability was outlawed by the 1950 Indian constitution, but a change of heart cannot be legislated.

India is in the midst of social and political turmoil. The outcome is difficult to predict. Will India remain a democracy, or will either a left or right wing dictatorship take control? Missions have a golden opportunity to make an impact upon India as it faces awesome choices.

How successful have missions been in reaching the poor with the Gospel? In India, every mission began by approaching the high castes with some amazing results, but on the whole the lack of response has been discouraging.

Why did missions start to preach the Gospel among the middle and upper classes in India, at the expense of the poor? Why did a similar trend develop in the Philippines and in other Third World nations in Asia? Mission work among the Third World poor is extremely hard. There is nothing romantic about it. In some parts of India, illiteracy among Christians is still nearly 90%.

From the human point of view, preference for the middle and the upper classes is understandable. How can the poor and underprivileged support a paid ministry? The middle income and wealthy classes are able to support a full-time trained pastor. They are also the people with leadership abilities and management skills. They are educated and move in government circles. They have a voice in places where it counts.

The background of many missionaries is not conducive to ministering to the poor and outcasts of society. Dr. Donald McGavran, who spent 31 years in India as a missionary, says in his book, *Understanding Church Growth:* "Missionaries customarily place a high value on the educated, the wealthy, the cultured — in a word, the middle and upper classes. This is dictated and inspired, not by the Bible but, unconsciously, no doubt, by the extraordinary affluent society of which most missionaries are a part. They thus devote themselves to 'maintaining cordial relationships with the business and professional leaders,' seek to win the leaders of the coming generation, and believe one Brahman convert is worth a thousand Untouchable Christians."

Despite human weaknesses and errors, the Gospel has made inroads among the poor in India. Even people movements towards Christ have been recorded. The Anglican Bishop Stephen Neill, who spent twenty years as missionary in India, writes in his book, *The Unfinished Task:* "If today most of the work is being carried on among the depressed classes, that is not so much by any deliberate choice as in response to circumstances that would not be denied. Few movements among 'the outcasts' have been sought or planned for; they seem to have sprung into being almost spontaneously through some deep movement of the Spirit, they have not always been welcome either to missionaries or to leaders in the Indian Church."

I am thankful that many evangelicals are now realizing that social justice and evangelism are not mutually exclusive.

What must we think of the poor? The God of the Scriptures is not a respecter of persons. He does not consider a man's educational or financial background, but his heart. Every single individual is of infinite value before God. And for each sinner there is only one way of reconciliation — the way, Jesus Christ.

When Jehovah led His people out of Egypt, He didn't free an exclusive nation of wealthy intellectuals, but slaves, the oppressed.

Jesus Christ, the Son of God, was not born into a family of wealth and fame. He was born of the virgin Mary, of lowly status in society. He grew up in small town Nazareth. He worked in a carpenter's shop and earned His bread "in the sweat of the brow."

The membership of the early church didn't contain many rich and noble. The slaves and the peasants crowded to hear the Gospel and responded gladly to its invitation. The simple and the poor, the soldier and the artisan were God's instruments to spread the Gospel throughout the Roman empire.

God's standards and ways are so different from man's. In the kind of world we live in, with its oppression and inequality, Paul's message is still pertinent, "For consider your call, brethren; not many of you were wise according to worldly standards, not many were powerful, not many were of noble birth; but God chose what is foolish in the world to shame the wise, God chose what is weak in the world to shame the strong, God chose what is low and despised in the world, even that are not, to bring to nothing things that are, so that no human being might boast in the presence of God." (I Corinthians 1:26-30)

LETTERS

Education dollars should follow the student

Dear Sir:

Adrian Peetoom's February 9th article "The problem with government funding of Christian schools" should be titled, "The problem with government funding of education" — period. Mr. Peetoom, rightly reminds us that ultimately governments pay for nothing. People, i.e. taxpayers, pay for everything. The problem arises when governments make grave value judgments about what types of schools will be supported from the common tax base and to what extent they will be supported if and when they are permitted to share.

Government was given control of education to improve the opportunities for a general education by the poor and the middle class.

Instead of setting general guidelines for the safety of children and minimum levels of literacy, governments have increasingly bent their school systems into agencies meant to accomplish political and economic ends. If anyone doubts this they ought to view, "Trade-Offs", a series of fifteen educational television shows promoting the tenets of consumer-corporate capitalism and beamed at children from grades 4 to 8 in Ontario's public schools!

Christians seeking biblically-normed roles for parents, teachers, trustees and government administrators should be foremost in arguing the case for full structural and financial equality for all responsible school systems. The development of a neutral public administrative umbrella under which several kinds of school systems are able to meet the needs of their supporting constituencies, is the only way to force the retreat of government from its unwarranted penetration into the curriculum of the public's schools.

It is unrealistic to expect government not to be the conduit by which tax money flows to schools. If property taxes are ever eliminated as a partial source of school funding the provincial government would probably disburse an even greater percentage of the total cost of education. We need a mechanism which returns the choice of schools and the control of curriculum to communities of people who share a common educational philosophy and common educational goals.

That mechanism could be the Tax-Voucher or Student Entitlement Plan whereby parents and guardians would be free to choose any style of school which meets minimum standards as equitably set by government for all kinds of schools. The general legislative grant would then be assigned "to follow the child" to the school deemed to be best for the child as determined by those nearest and dearest to him.

Some Christians fear full financial equality would sap the vitality of Christian schools. The real enemy, however, is not financial but ideological. Curriculum is compromised when governments pursue educational goals at odds with the Christian concepts of education. Under a voucher plan if a school became lukewarm to its founding principles it could be abandoned for something better. If necessary, subject to a waiting period for funding, dedicated parents could start up a new school with a more vibrant educational practice. In the final analysis schools and churches run similar risks of becoming spiritually watered-down. Thankfully, schools like churches are capable of being revived.

Readers who wish to pursue this concept should obtain a copy of "Education By Choice, the Case for Family Control". The book, by authors Coons and Sugarman, is available through some S.C.M. Press bookstores for about $12.00. Four variations of voucher funding are discussed in a balanced way. The authors speak convincingly to the concerns some people have that such a plan might confer special advantages on one or other types of schools.

Ontario will some day join the majority of provinces which have begun to fiscally recognize their independent school systems. I am grateful that Calvinist Contact, through contributors like Mr. Peetoom, provides a forum for the discussion of principles affecting the future of Christian schools and other kinds of non-government schools. I also appreciate his call to Christians to enter fully into the complexities of understanding and working to correct institutional evils which despoil community life for Christian and non-Christian alike.

Lyle McBurney
Executive Director
Ontario Association of
Alternative and Independent
Schools

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Dirk Mast Baldwin Verstraete

Rehoboth: room for the handicapped in Alberta

Only four years ago, in 1975, the Christian Association for the Mentally Handicapped of Alberta, Rehoboth, was established by faith in Him who alone makes room.

Now the Association, with 1500 members all over Alberta, has a building of 2500 square feet, with 40 acres of land, eight miles southwest of Stony Plain close to Edmonton. Eight bedrooms attached to the main building will be built later this year, but in March 1979 the first two residents are expected to move in already.

Since January, 1979, Don and Corrine MacKenzie have worked for the Association, and lived in the home. Corrine, a former teacher, is in charge of the residence, while Don acts as co-ordinator. Both have previous experience with mentally handicapped people and found through working with them "that they have such a simple faith ... They will accept things very simply ... that they are loved."

A horticultural-agricultural kind of program will be developed, while residents will also do crafts to be sold in local stores. This home will not be for the severely handicapped, but for those who are able to go through a training-program. Most important in this respect will be that the Christian lifestyle and teaching by God's Word and our example will help them to live in a community where they are accepted for who they are.

There are also plans to teach academic subjects, in the basic skills. Emphasis will be placed on self help to be more independent. Up till now no government-support is received. Good contacts with the provincial government are maintained however, and it is hoped that grants can be obtained, when Rehoboth proves itself, especially in showing that its care for the mentally handicapped is not only supported by many Christians, but will be integrated in the Christian community as well.

In this connection it should be mentioned that the generous gift of a 15-passenger-van which recently was received will help the staff in promoting community involvement.

For May 21, 1979, Victoria Day, an open house is planned, for indeed, Rehoboth, the Lord has begun to make room for the Christian mentally handicapped in Alberta.

D. DeJong
Calgary, Alta.

The future of the Christian Reformed Church

Dear Sir:

It seems today, people are getting away with the idea that you can have, and are going to have eternal life, without being a member of any Church. Today people are tearing away at the Bible, just like you read a human written book. You believe some, but the rest is nonsense.

We can justify everything, by quoting a few Bible texts. I am afraid that some of our people are well on the way to do just that. Look at Synod what they now say about women in office?

Our leaders, I think, are putting their own thoughts first, before what is really in the Bible. They quote a few texts and explain it their way. We always have to read God's Word in its entirety and not stumble over a few texts.

Then we have some of our Pastors say, "It is about time we reach out; we have to build a bridge so we can draw people into our Reformed fellowship," our tradition, if you will call it that. They seem to think that the Christian Reformed Church never has let its light shine before. Well, I would dare say, that our Church, has never hid its light under a bushel and hope it never will.

It is too bad that we do not spend more time holding those who are drifting away. It seems to me that some of our leaders are really worried about trying to get people from other denominations in rather than to really work on their own.

The future of our Christian Reformed Church lies in our education system - Christian Education. Without that our Church will fail. We will water down to nothing. We can easily see that around us if we only take time to look. We have to train our children and young people in the fear of the Lord. If you would visit some Classis sessions, you would notice that not too much time is spent to urge consistories to put this before God's people. They seem to take this for granted. Maybe it is about time that we change that.

Home missions, foreign missions is always talked about in great length, spending thousands of dollars which I question, if we are not overspending. I believe that all money we spend on education in Christ, is the most and foremost need of today.

Reading all kinds of materials how to evangelize is useless if we do not start with our own household. We have to preach, and instruct on the pulpit, and classroom. As we look at the future of our Church, we keep a sound base. We will tell the story of Jesus everywhere and show to our fellow man that there is more to life than spending money on earthly, material things. Let us together worship our Maker as we ought to, and that is in obedience to Him who gave Himself for us. In the home and in the classroom, and together in God's House.

Fred Smids
Chatham, Ont.

About the Ten Commandments

Dear Sir:

In C.C. (Feb. 16, 1979) the Rev. John Van Harmelen writes in support of the Reformed custom of reading the Ten Commandments in the worship service. To my mind he overstates the case when he says that "not any passage of Scripture, not even Col. 3:1-17, is as complete as the Ten Commandments because they fully reveal God's will." And he clinches this argument with a quotation from a book of VanRuler — a quotation I do not fully understand and I disagree with whatever I understand of it.

I'm sure you don't want me to take all the space needed to discuss this topic which was rather dogmatically presented by one of our senior and much respected pastors. Allow me to say that the reading of the Ten Commandments is one legitimate way of presenting God's will to the congregation, provided (1) the church of God still hears what is read, (2) the congregation is mature enough to "translate" not only the fourth commandment, but all the Old Testament negatives into New Testament positives.

However, a Christian minister must not allow himself to be so carried away by his love for the Ten Commandments that he makes the revelation through Moses superior to what we received through Jesus and Paul.

Andrew Kuyvenhoven
Mississauga, Ont.

Church Page

Values of our Calvinistic heritage

May I pass on to you a word from Abraham Kuyper: "Radical determination must be insisted upon. Half measures cannot guarantee the desired result. Superficiality will not brace us for the conflict. Principle must again bear witness against principle, world-view against world-view, spirit against spirit and here let him who knows better speak, but I for one know of no stronger and no firmer bulwark than Calvinism, provided it be taken in its sound and vigorous formation. And if you retort, half-mockingly—Am I really naive enough to expect from certain Calvinistic studies a reversal in the Christian world-view, then be the following my answer: The quickening of life comes not from men: It is the perogative of God, and it is due to His sovereign will alone ...."

Maranatha Chr. Ref. Church
Calgary, Alberta

Share each other's burdens

Several people have asked me to explain this proposal further and three main questions have emerged. First, what need do I precisely have in mind? I meet many people who badly want to talk about an area in their life where they have encountered some difficulty. Most of these people find it hard to discuss such problems and might welcome an opportunity to do so in a relaxed, friendly group atmosphere.

One also wonders whether we can perhaps prevent much of our stress in life by studying and discussing some of the most common problem areas in personal living.

Secondly, how can this be done? We could use a good book as resource material to provide a starting point and discussion guide. The big question is always basically the same: how does God want each of us to work out his commandments in our specific life situation?

Thirdly, what makes me want to do this work? Over the years I have been increasingly involved in this area, and I am convinced we can help each other. In my daily work I am busy in this field in a therapeutic way, for instance through counselling people, but here I am merely talking of leading a discussion in normal problems of living. At the same time I am certain I can learn much from the participants of such a group, from their views and experience. I again invite those interested, couples and individuals, to contact me.

Alan Vandermaas, M.D.
Trinity Chr. Ref. Church
St. Catharines, Ont.

A call for aid

As a result of recent and continuing unrest in Nicaragua many people are homeless and the economy in many parts of the country has virtually broken down.

CRWRC has shipped milk, eggs, and flour which was distributed to some 13,000 families at 87 distribution centers. CRWRC also has taken on responsibility for 3,000 refugees from Nicaragua who have fled to the Honduras. Feeding and housing these refugees runs into thousands of dollars every month, of course.

The political situation in Nicaragua is far from stable yet, and many native Christians are extremely critical of the Somoza government. We ask your prayers for peace, for the relief of suffering, and the establishment of a just government.

Rehoboth Chr. Ref. Church
Toronto, Ont.

Recommendations for each believer

The Council of the Christian Reformed Churches in Canada reminds each and every believer of his task and calling to examine daily what it means to do justice and to be God's righteous steward.

It points out to all believers that we are all responsible for our own lifestyle and must be willing to re-examine it continually in the light of the Scriptures and with an eye on the changing social and environmental conditions, not only in our own country but also in our global community.

The Council requests all believers to confess his or her sin of selfishness and to repent. Let us confess our sins of secularism and our lack of sensitivity in doing the Lord's will as he requires us to do justice, to love kindness and to walk humbly with our God (Micah 6:8).

It urges all believers to consider prayerfully his or her own pattern of using and sharing the riches and resources of this world, and to make any changes necessary to keep a free conscience.

The Council invites all believers to make sacrificial contributions to help those who now suffer from deprivation and hunger. Our Lord has clearly told us where we can meet Him on earth today (Matthew 25: 31-46).

Trinity Chr. Ref. Church
St. Catharines, Ontario

From our Wayside Chapel

Through a suggestion from the World Home Bible League about a year ago, we have been placing the souvenir edition of the Gospel of John in the literature rack of our Wayside Chapel for visitors to take. This has been successful, as we go through twenty-five in a week. There is also an increasing demand for the booklet "Today" and "The Radio Pulpit" published by the Back to God Hour. In the literature rack are also well-written four-page tracts from the W.H.B.L.; and the Faith, Prayer and Tract League, from whom we have more new ones on order.

Visitors are taking the new "Welcome Letter" from our Brandon Church. We have also placed request cards for a Bible, and a free Bible study course.

Two coats of paint were applied on most of the building and the fence recently. Mr. Kuipers is doing good work on the lawn as he goes out every time to cut the grass.

Material we order from the Back to God Hour is free, although donations are always welcomed, and for the other tracts there is a production charge. But we have also an income as visitors leave a donation. The only vandalism this year is that somebody tore up the visitors' book with names, addresses and comments.

First Chr. Ref. Church
Brandon, Man.

Pastoral Pondering

If you're happy and you know it, show it

I sometimes wonder how many of us would worship here if we were neither Christian Reformed nor Dutch. What would make me come for the first time and what would make me come back? Would the crowd hanging around the front door before the service appeal to me? Would all these "reserved" signs on pews not scare me off? Would it bother me that no one might say "Good Morning" to me, except those friendly greeters at the door? Would it turn me off not to hear at least somebody say "Hope to see you back again"? Would I come back upon discovering that this church has no activities where a friend from the neighbourhood could feel comfortable? Would it offend me very much to see and hear that some worshipers show little respect for their God in church? What would I think of people who almost have their cigarette lit already before they're out of church?

Of course, if I would begin to understand the strong Biblical foundations of this church, the riches of the Reformed heritage, the solid youth and educational programs, the commitment to Christ's Lordship over life, and the real presence of a good measure of Christian love and fellowship, I might not need much persuasion to come back. But these are not the things you see at first glance. Are we concerned enough about initial impressions we leave behind? Do we try hard enough to attract others to join us in the worship and service of our God?

Rev. A. Van Geest
Ebenezer Chr. Ref. Church
Trenton, Ont.

"I was blind but now I see
Thank you God, for healing me."

The above lines belong to the song which has been at the top of the hit parade for my kids since Vacation Bible School last July. Bartimeus originally uttered these words. He was a lucky man in many respects. He wasn't really blind at all. Even before he was healed, he possessed a seeing heart, one that tenaciously held on to the belief that the Lord would open his eyes if only he could get close to him.

Imagine Bartimeus' unspeakable joy, when Jesus finally made a special point of speaking to him, praising his faith and pronouncing him healed! This formerly blind beggar was able to fix his eyes on the Saviour's face, something we can do only figuratively. And, as the Bible states, he was able to follow the Lord and see, in person, the wonderful works of his hand.

Many people today are not as fortunate as our Biblical friend was. Unlike Bartimeus, most of the blind or near blind will remain in their present state for the rest of their lives. In addition, many of these people are also spiritually blind. They have not as yet been shown the light. This light will light up their lives in spite of their unseeing eyes.

Braille Publications, with our help, has helped thousands of sightless people "see" for the first time the wonderful grace of the Lord and has made it possible for countless other blind brothers and sisters to continue to read the Word of God and to grow in faith.

Next week there will be a collection for Braille Publications. Let's do some "healing".

G.W. Kollaard
Hebron Chr. Ref. Church
Whitby, Ont.

Church News

Newly-organized church at Salmon Arm, B.C.

The Salmon Arm Christian Reformed Church came "officially" into being January 10th of this year. The member families of Vernon Chr. Ref. Church who formed the nucleus of this new church came together in a service of joy and enthusiasm. The roll call showed that 19 member families and other confessing members along with adherent families stood up to indicate their desire to be part of this new church.

Rev. David Tigchelaar, Home Missionary and Pastor of the Summit Chr. Ref. Church in Kamloops installed the newly-elected officebearers. They then signed the form of subscription. The officiating Pastor, Rev. George Vink, preached on "A Church's Beginning, Basis and Blessing." He shared with those present the need to begin with God, to keep the emphasis on the body life of the congregation, and the need to know the grace of the Lord Jesus Christ as its blessing. Rev. Fred Heslinga from the Kelowna church brought greetings and the charge to the Intern-Pastor of the new church.

The new church is served by Mr. Denis Vander Wekken as Pastor. He succeeds Mr. Adrian Dieleman who also served the church for one year as part of the Seminary's Internship Program. The Salmon Arm Church is most grateful for this program that has made their beginnings so much more smooth. Classis B.C. granted the Salmon Arm church calling status as of June 15, 1979. We are hopeful that a challenge to serve a new church in a growing community in an ideal location will bring someone readily.

The challenge of a new church is great. The initial enthusiasm must be maintained and channelled into activities that will mean a further reformed witness to the Lordship of Jesus Christ.

The Salmon Arm Chr. Ref. Church holds its worship services at the Bearsto Elementary School Sundays at 10 and 2:30 and its educational program evening on Thursdays at the Enderby United Church. May God be praised!

George G. Vink

CHRISTIAN REFORMED

Called

—to New Westminster, B.C., Rev. Peter Brouwer of Jarvis, Ont.

—to Thunder Bay (Bethlehem), Ont., Rev. Ralph Fluit of Simcoe, Ont.

—to Brantford (Shalom), Ont., Rev. P.W. De Bruyne of Victoria, B.C.

—to Goderich, Ont., Rev. W.A. Ludwig, currently serving as stated supply in Goderich.

Declined

—to Edmonton (Maranatha) Alta., Rev. Peter Brouwer of Jarvis, Ont.

Accepted

—to Strathroy (East), Ont., Rev. Johan Tangelder, missionary to The Philippines.

—to Seattle, Wash., Rev. John Klooster of Toronto (Woodbridge), Ont.

New address

Rev. Bill Renkema, Apt. 1109, Tegucigalpa, D.C., Honduras, C.A.

The hidden agenda at the Synod of Dort

by Carl D. Tuyl

Rev. Tuyl is a Christian Reformed minister in Toronto, Ont.

Jacob Arminius was buried in the Pieterskerk at Leyden on October 22, 1609. On his grave are the words spoken by one of his friends during the funeral: "In Holland lived a man whom those who knew him, could not appreciate enough, and those who did not appreciate him, never knew him."

Certainly an epitaph which sounds rather foreign to us who subscribe to the Canons of Dort, a document through which we are accustomed to think in much less laudatory terms of Arminius.

It is understandable that the Canons have no praise for Arminius, or for his Remonstrant party. The document is, after all, a confessional statement which directs itself against Arminian herecies. It would be rather naive, however to suppose that the Canons are only that: a confessional statement. When placed in the sociological and political conditions surrounding and preceding the assembling of the Synod of Dort, the statement takes on dimensions much beyond its, at first view, discernable theological intentions. When one studies the Canons' "sitz im Leben" its political implications become clearly visible.

National as well as international political issues were part of the hidden agenda of the Synod of Dort. The years immediately proceding the Synod brought the young Republic of the Seven United Provinces repeatedly to the brink of civil war.

In the Dutch Republic we see clearly two violently opposing political parties. On the one side a would-be Orange dynasty, powerfully supported by the broad masses of the people, and members of the clergy who still remembered with gratitude the leadership of William of Orange in the struggle against Spain. This party was in favor of a strong central government preferably under the leadership of another member of the House of Orange. They were the "hawks" who continually propagated continuance of the way with Spain.

On the other side we find the oligarchy of the prosperous merchant class which embodied the economic power of the Republic. These regents, as they were called, looked with rising displeasure at the increasing influence of the uneducated masses. These regents were early "Jeffersonians" in their political orientation, favoring a minimum of decentralized government. They were strongly pacifistic in foreign affairs, wanting peace for the sake of their overseas business.

The latter party tended to be theologically liberal and highly sympathetic to the cause of Arminius. The former were the supporters of Gomarus.

The lines were drawn not only theologically, but also politically. The Remonstrants were republicans fiercely loyal to the constitution of the land, while the contra-remonstrants were the monarchists who strove to found an Orange dynasty. The political and theological differences were closely and intricately interwoven, and when the Synod of Dort dealt with the theological differences it could not help but make at the same time very political pronouncements.

On the international scene we see a succession of French and English ambassadors mingling continually in the troubled waters. King James I of England with political opportunism took the side of the anti-Spain faction, while the French supported the pacifist Remonstrant party. There is sufficient documentation of diplomatic correspondence which tried to influence the affairs of the Republic through the means of the current theological dispute.

The political leader of the Remonstrants was the powerful Pensionary of the Estates of Holland, Oldenbarneveldt. Oldenbarneveldt saw the example of Calvin-dominated Geneva as an ever present danger to his beloved Republic. He was a true representative of the ruling class equally opposed to a monarchy as he was to a democracy. In his opinion the Republic could never be ruled by the people, and even much stronger was his fear for church-domination in the affairs of the state.

Only much later in the conflict did Prince Maurice become the leader of the contra-remonstrants. As a matter of fact, it was as a result of Maurice's urgings that Arminius was nominated for the chair of theology at the University of Leyden. Prince Maurice was not a theologically aware person. As late as the summer of 1616 he said to some representatives of the province of Zeeland: "Gentlement I am a warrior. I neither trouble myself about matters of theology, nor do I understand them."

In the year 1617 Maurice became more and more alienated from his court-chaplain Uyttenbogaert, who had become the theological spokesman of the remonstrants after Arminius' death in 1609. The estrangement between the two of them might be a result of repeated admonitions directed against Maurice by Uyttenbogaert in regard to the prince's manner of life which was far from irreproachable. A fact is that the people's resistance to the regents was not wholly displeasing to the prince, and Maurice began to oppose Oldenbarneveldt. It was an opposition of a political nature that transposed itself into the realm of the current theological dispute.

In The Hague, the prince's residence, the contra-remonstrants held their services in the home of one of Maurice's courtiers, and soon Maurice demanded a church-building and further privileges for the contra-remonstrant congregation. The Estates of Holland assigned to the congregation the Kloosterkerk, and on Sunday morning, July 23, 1617 Maurice and his retinue demonstratively paraded the short distance from his residence to the church to attend services there. From that day on the contra-remonstrants looked to the prince for political leadership, which did not fail to be forthcoming.

Maurice used his political clout to change the magistracy of several strategic cities, as a result of which the country moved ever so close to the real possibility of civil war.

Louise De Coligny, stepmother of Maurice, wrote in a letter to one of her friends: "It is not only a question of religion; the whole state is involved, and it will go to destruction if they do not beware."

Several leading figures in the country attempted to bring about a reconciliation between the two parties. These attempts at reconciliation, however, were effectively sabotaged by the English ambassador Carleton.

Through the political manouvres of Maurice the contra-remonstrants finally succeeded in obtaining a majority in the States-General, where after many vain efforts in that direction, finally a plan to hold a Synod was adopted. The delegates of Holland, headed by Oldenbarneveldt, pointed out that this plan amounted to a violation of provincial rights because the opposing vote of Holland was overruled.

Against this political-theological background the Synod convened finally on November 13, 1618 in a place of symbolical significance: the armory of the city of Dort.

How much the Synod was dealing indeed with a hidden political agenda became clear when the States-General issued a resolution wherein the assembly was duly recognized as a court in relation to the accused. The Remonstrants refused to accept this disadvantaged position, and some violent scenes on the floor of Synod followed. The chairman Boerman, then dismissed them with his famous (infamous?) "Go hence...."

The Remonstrants had no further chance to be part of the debate, clarify their position, or defend themselves. On April 23, 1619 the Canons were signed by the delegates.

The political significance of that act of signing becomes clear when we see that it sealed the fate of one of Holland's most famous statesmen: Oldenbarneveldt. Arrested with others, one of whom in desperation committed suicide, the faithful servant of his country was allowed no reasonable defense. He was condemned to death on May 12, 1619. The signing of the Canons of Dort not only finished the Arminian thoughts in the reformed church, it also finished the life of Oldenbarneveldt.

Repeated efforts of Louise De Coligny to intervene at the court of her stepson had no results. Maurice refused mercy, and on the following day, May 13, 1619, a black page in the history of the Netherlands was written with the execution of Oldenbarneveldt by decapitation.

Dressed in a black suit, wearing a brown cloak, and heavily leaning on his cane (the picture chiseled in the mind of every Dutchman by the poem of Joost Van den Vondel) the old man drew the cap of his cloak over his eyes, turned his face toward the court chapel, and addressing the people said: "Men do not believe that I am a traitor. I have acted uprightly like a good patriot, and as such I die. Jesus Christ is my Lord. Lord, God, Father in heaven receive my spirit."

Trembling, he asked the executioner to do his work. The sword flickered in the sunlight and the head of Oldenbarneveldt rolled down in the sand. He died as he had lived, firm to his opinion, obstinate and authoritative, refusing to beg for mercy.

The execution took place before the windows of Maurice's residence where the curtains were drawn. It was, whether we like to admit it or not, a bloody ending of the Synod of Dort.

Vondel, commenting on the whole episode in one of his poems, asks the following question: "Hoe koomt, doorluchte Drost, dat elck van Godsdienst roemt, en onrecht en geweld met desen naem verbloemt?" Freely translated: What is the reason that everyone praises religion, yet covers injustice and violence with it?

There is still a great deal of relevance in that question!

Focus

Anglicans say they will ordain admitted homosexuals

OTTAWA (CCP) — The Anglican House of Bishops, meeting here in closed session last month, has consented to the ordination of admitted homosexuals provided they agree to abstain from homosexual acts.

In a motion proposed by Bishop Fraser Barry of Kootenay and seconded by Bishop Geoffrey Parke-Taylor of Huron the bishops said:

"We will not call in question the ordination of a person who has shared with the bishop his or her homosexual orientation, if there has been a commitment to the bishop to abstain from sexual acts with persons of the same sex as a part of the requirement for ordination."

The bishops repeated their refusal to bless homosexual unions, although they recognize that "some homosexuals develop for themselves relationships of mutual support, help and comfort, about which the church must show an appropriate concern."

Discussion of homosexuality took up only a small part of the bishops' agenda last month. They met in Ottawa and spent two days listening to spokesmen from government and the arts discussing the influence of these two areas on the Canadian environment.

Stay tuned for the United Church

The United Church may embark on a $550,000 package of prime time television programs next year. This move depends on a proposal prepared by a consultation of church media people being accepted by Conferences and General Council Executive.

The proposal — the outcome of intense discussion by 28 delegates from across the country — calls for a one-hour special to be broadcast in early January, 1980, and up to three half-hour programs during the balance of the year, the latter subject to financial response from viewers.

The programs will be financed initially by a $65,000 balance in the media outreach fund in the Division of Communication, with the remainder coming from a mix of other sources, particularly from contributions.

An important part of the variety-type shows will be music.

The programs will likely be carried by the CTV network in mid week some time between 7 and 10 p.m. The television experiment will be aimed at those who have at least some church connection with a secondary audience of those "in search of something else", who know little about the United Church.

The success of the project will depend on donations from those who might not give to their local congregations or to the Mission and Service fund, but would be willing to support a project of this magnitude, said the Rev. Keith Woollard, of the Division of Communication, after the meeting.

The productions will not be ecumenical. "Other denominations don't have the money available at this time; the money we have available can only be used for a United Church production; and going ecumenical takes too long," said Mr. Woollard.

Delegates were very concerned about the lack of United Church identity. "We hear a lot of misconceptions flying around about our church," said the Rev. Harold Alston, McDougall United, Edmonton, a frequent radio and television broadcaster.

by Ralph Heynen

PASTORAL COUNSELLING

A 45th Wedding Anniversary

Two weeks ago I officiated at the wedding of a young couple. She is the attractive daughter of our niece and he is a third year college man. It is a pleasant experience to be involved in a marriage of Christian young people. They are both so full of ideals and hopes for the future, yet deeply committed to a Christian outlook upon life. There is something beautiful in the vows that are spoken, the nuptial kiss, the exchange of the wedding rings, the joy of parents and the congratulations of friends and relatives.

We know there will be ups and downs in this marriage as is often the case of many others that we have been privileged to unite in these sacred bonds, but with a good solid beginning, with a pattern of family living that they gain from their own parents, and with a deep committment to Christ Himself we may believe that this will be an enduring, happy and blessed relationship.

Last fall Mrs. Heynen and I celebrated our 45th wedding anniversary. This must seem like a long time to this young couple for when you look ahead through the eyes of youth, 45 years is a long, long time. When we look back, we ask: "Where have these years gone?" There is a song that has been running through my mind these last few weeks.

Is this the little girl I carried, is this the little boy at play?
It seems like only yesterday when they were small.
Sunrise, sunset, softly fly the years.
One season following another laden with happiness and tears.

That may sound a bit pessimistic but there are memories that move and mellow with the blessings of family and friends; memories which we have when children are born, or when they grew up to leave the family circle as they were also married. We know too often we have allowed that which is most precious to slip by. We overlook the things we should have seen when we were so intent on our own goals in our own work. When we look back now we know that to hold a child's trusting hand in ours or to feel the arms of a loved one about us were life's choicest moments.

It isn't easy for the younger ones to understand the feelings of those who have grown older. It isn't easy for parents to see, one by one, the children leave the family fireside. Someday they will also have this experience. As we move away from the center of activity and stand aside and see the procession pass by, it becomes a little bit harder to find our own personal identity, our sense of belonging, but at the same time we can look back and we can feel the beauty of all of these years that have slipped by so rapidly — 45 years in all.

There are stages in life that all of us go through. Each stage represents its special blessings and challenges and difficulties. Of course, there were the early years of life with many adjustments. Mrs. Heynen was brought up in a pastor's family and so was I. Even though our backgrounds were very similar and our religious convictions were identical, there is still a time of adjustment that takes place.

Following that is the period of life when we have our children — they come one at a time and they enrich the family circle. Their dependency upon us is something that gives us a feeling of belonging, a feeling of having a sense of worthwhileness in life. It was also during that stage of life that I was active in my work as a pastor. As we celebrate the 45th anniversary of our wedding I can also celebrate within another week the 45 years since I was ordained into the ministry. That ministry was for ten years in congregations: five years in a church in Iowa and five years in a church in Michigan. Then I moved on to the work at Pine Rest Hospital where I served as chaplain for 30 years.

When you look at all of these things, then 45 years isn't so long. In fact, there is still so much that ought to be done, so many things that we would like to accomplish and yet we know that we each have our opportunity to make our contribution in life and then the days come when we retire and take things a bit easier, and that's what happens when you celebrate your 45th wedding anniversary. We have been retired for the last five years and still have been privileged to carry on a good deal of work — radio programs, a good deal of writing, speaking, preaching, counseling, and helping people. God has been good to us.

One thing I would like to stress is that, in the kind of work that we have been doing throughout the years, we could sit down and talk with each other and share with each other. We needed an emotional outlet such as you have only in the home and in the family. There are experiences that you have in dealing with people, talking with them, and sharing some of their difficulties.

Surely these are things in which you experience giving, sharing and relaxing and being with people you love. This is where husband and wife may help each other, when you become more close and when you work together towards common goals and common objectives. Each stage in life then becomes a stepping stone to the next. As we look at life today and at the time of a 45th wedding anniversary we also can look ahead. We live with a storehouse of memories, but at the same time we are looking ahead. We don't know how many years we'll be together, but when you have a healthy attitude towards life it will mean we are looking for things we can accomplish and that we still keep our goals alive and have our ideals high and keep on dreaming dreams.

When you look back you also see how many failings and faults and mistakes you have made. At the time of an anniversary you like to think about the good things, the joyful experiences, the happy things and I think that is a healthy way to celebrate an anniversary. It wouldn't do to sit around and mope about past failings and mistakes, but we move ahead and we look forward.

As we look forward we know that whatever lies ahead of us in the years to come, we can still walk confidently with our Lord. That's true for this young couple that was married two weeks ago. It is also true for us with 45 years of marriage and I hope it is true for you whether you have been married five, ten, twenty or fifty years, that you are able to rejoice in the fact that we are living in a changing world, but we have a changeless Christ and this makes life rich and beautiful every milestone of the way.

Thought for the week

Don't worry about what may happen tomorrow. The same everlasting Father who cared for us yesterday and today will also take care of us tomorrow. He will give us unfailing strength to bear life's experiences. Be then at peace and put aside all anxious thoughts and rest in Him alone.

The King's College on the arts:

"Play and the Christian community"

by Dr. S. Keith Ward

Dr. Ward will be professor of English at The King's College when it opens in September.

In the Genesis account of the origins of man and the rest of creation, a strong contrast is made between two lines: the line of believers and the line of unbelievers — the line of Seth and the line of Cain. Of the line of Cain, we learn not only that they were violent and repressive but that they built towns and cities, developed herds of livestock, developed musical instruments, and learned proficiency in metal working. They were culturally active, busy in kingdom-building, albeit not the Covenant Kingdom.

The line of Seth is the believing line, and the author of Genesis makes a point that as God created Adam "in the likeness of God", so Adam "became the father of a son, in his likeness, as his image", Seth. (Gen. 5:3) But though Seth received the heritage of the Covenant, he and his descendants were not very culturally active. Not only does Genesis fail to mention any early cultural fruits of the believing line, but it makes very clear that the unbelievers dominated human society. Eventually, before the flood, man as a race "fashioned nothing but wickedness all day long". (6:5)

So it is when the word of God is not put to work culturally. As in the time of Eli, it becomes "rare for Yahweh to speak in those days; visions (are) uncommon". (I Sam. 3:4)

The problem of Seth is a perennial problem, and we still speak of Christians who are so heavenly minded that they are no earthly good. It is indeed agonizingly hard to put the vibrantly living Word to work in a sinfully broken life situation.

It has often been more acceptable to leave it to God to straighten out the problems of sin, and to become cultural drop-outs. But if we adopt this position toward our creaturely responsibility, our young will pick up this attitude along with the English language and our social customs.

It has been especially easy to ignore the less direct and "practical" forms of culture such as art, because our culture has for a long time made a clear line between work and play. Art still seems decorative and therefore optional to many of us for at least two reasons. Charles Darwin's theories suggested that man has a noble task to perform — to develop or evolve beyond his current level of complexity on a continuous scale of scientific and technoligical achievement. Work, consequently, was noble and proper for man, and the notion that play is only a concession to the lower animal in man has worked its way into our minds.

The second reason is that kill-joy Christians have also contributed to a depreciation of play. Their influence has been preserved for us in the caricatured sour Puritan who interprets nature and grace to mean that one should be suspicious of play and joy lest he be caught enjoying this flawed natural body.

As Christians, we can take it as a universal axiom that everything that mankind does is an attempt to put to work God's law. There is no power in the universe but God's power; disobedience or sin is usurping God's power, taking it and twisting it away from its intended purpose. No one was ever convinced by a lie unless it contained enough truth to make it sound convincing. This means that even unbelievers must be responding to and using God's power to do whatever they do, and that if anyone thinks that he generates his own power or authority, he is deceiving himself. Such, in fact, is the nature of sin.

If it is true that all human life is an attempt to do what God has commanded, even if it is done in a distorted way and even if people refuse to concede the source of their mandate, it is equally true that whatever a person does is an expression of what he believes about what he is doing. A person cannot help communicating a belief, for out of one's belief comes the fruit of one's life.

Secularist, humanist society has developed considerable skill in communicating through certain complex cultural forms such as music, dance, and cinema. We can scarcely imagine much more powerful cultural expression than contemporary music and visual media. They sway us profoundly, even when we think we don't agree with their messages, because they insinuate themselves into our preconscious, decision-making centres where we do not have any very effective protection. We have not developed alternative forms of the same cultural expressions, and the room which is not filled with any Christian responses to God's word in these areas is filled with secularist responses, for we surely must respond. The result is often a half-guilty participation in a natural human function which should be an unrestrained praise to God.

Calvin Seerveld has said of the play element in culture that people can't play with something they can't control. Perhaps that is why "playing with fire" has come to mean a foolish disregard for what one cannot control. A game is not fun until a person has learned how to play it well enough to control, to a certain extent, the outcome. Therefore, we must not stand in the way of our children learning how to be playful with what God has given them to enjoy. We must not hear ourselves telling our kids to work first and play later, after the T-G-I-F manner of humanism. Nor should we hear ourselves telling our covenant children that certain aspects of God's creative work aren't all that good and should in fact be boycotted by the pure. The price for such a position will be another generation of uptight, inhibited Christians who have a hard time trusting each other enough to relax with each other.

We are called to show forth God's Word in every way possible. In the past we have viewed this mandate essentially as a command to use logic and rhetoric to convince people through the persuasion of language. But these are not the only, and sometimes not the best, ways to communicate. In fact, if what we say with our mouths is often contradicted by the rest of our lives, the Word is at best ambiguous and at worst counteracted.

At The King's College, we believe we have been called to proclaim through education the coming of the Year of Jubilee. We believe we must encourage students to investigate all forms of cultural activity, not only to confute the existing humanist responses but, more important, to begin to build Christian alternatives that will bring praise to God and make clear to the world that we really believe that Christ is Lord of all of creation. We are committed to a policy of encouraging Christian students to develop proficiency in performing and also in judging what is genuinely good in the arts as well as in every other area of God's creation. Woe betide us if we ever stand in the way of a student called to work in the arts.

Focus

Brazilians send missionary to Canada

TORONTO (CCP) — Brazilian Baptists have sent a missionary to Canada. Dr. and Mrs. Joao C. Keidann arrived in Toronto where they will seek to establish a Portuguese church. The couple are supported by the Brazilian Baptist Convention which is co-operating with the Baptist Convention of Ontario and Quebec in a new venture.

The Portuguese population of Metro Toronto has been estimated at 125,000 and a similar number live elsewhere in southern Ontario. Keidann will work from a base in Olivet Baptist Church to establish a congregation

Keidann and his wife speak both Portuguese and English. He was pastor of an 800-member church in Brazil, and was a professor in the Baptist Seminary. His wife taught music at the Seminary.

The Brazilian Baptists support sixty missionaries to Portuguese-speaking people around the world.

People are being disinherited from food system

EDMONTON (CCP) — Canadians don't take their "daily bread" seriously enough, the Christian Farmers Federation (CFF) was told recently. As a result, Canadians have the resources but lack the political will to help feed everyone in the world, said David MacDonald, Progressive Conservative Member of Parliament for Egmont, P.E.I.

Mr. MacDonald, a United Church minister, addressed about 65 people attending a convention in Edmonton of Western Canadian CFF members

"The problem of hunger is at its basis a moral one," the politician-clergyman said "Are we willing to let each and every human being have their daily bread?"

Mr. MacDonald said world hunger arises from attitudes to global food distribution

"What we are seeing in the 20th century is a situation in which people are being increasingly disinherited from the food system.... People not only lack a sense of how food is produced but also of how it is prepared. Fifty percent of meals in the United States are now consumed outside the home," he said. This situation, Mr. MacDonald suggested, has resulted in people's failure to take seriously enough their "daily bread."

The CFF should examine three concerns, he added. They are a loss of food self-sufficiency in some regions of Canada; the fact that competition for land is being lost by agriculture; and that a consumer-producer split results in each side blaming the other for food problems — a situation in which both sides lose.

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Open letter to the Christian Reformed Church in Canada — Part 1

by John H. Boer

Rev. Boer is a missionary at the Institute of Church and Society in Plateau, Nigeria.

It may be hazardous for a Canadian missionary who has largely been absent from Canada since 1958 to discuss publicly the sensitive issue of Canadian-American relations within the CRC. These relations have not been static, as the recent creation of the position of Executive Secretary of the Council of Christian Reformed Churches in Canada indicates.

However, though absent for most of 20 years, it may well be that a missionary's perspective contains elements that have escaped the attention of the folk at home, especially when that perspective is formed by 10 years' experience of living in the USA and by an additional 10 years or more of working under a CRC board with mostly American colleagues in a mission endeavour.

This experience, furthermore, has been accompanied by years of reflection that has been begging for expression for at least six years, but which we have suppressed to make sure we would not act in undue haste. In the meantime, a well-known missionary recently retired, constantly pressed us to bring the matter into the open — an American, at that.

I should point out the twofold reasons for this open letter. The first is my deep concern for the future of CRC in Canada as a genuinely indigenous Canadian church. The second reason is a situation of gross discrimination, not to speak of dishonesty, that affects all Canadian missionaries serving under the CRC Board of World Mission (CRBWM), particularly those of us who spend many years in their service. This second reason will be placed in the context of our comprehensive relationships with CRC-USA.

I write this, it must be admitted, with a sense of embarrassment towards Highland CRC, the American congregation that has gone so far beyond their call of financial duty in their relationship to us, that it may well appear to them a point of ingratitude. This letter is written not because of their treatment of us, but in spite of it. I believe it is an issue that, for the sake of the health of CRC-Canada, needs to be discussed openly. Our years of experience give us the necessary authority.

The first point I wish to drive home is that, even though the CRC is officially an international body, the fact of this composition does not normally function in the minds of our southern comrades, except when they have a specific reason to consider it. I will demonstrate this with a number of examples that may be insignificant when taken by themselves but, when placed in the perspective of our discussion, it is precisely these insignificant, almost instinctive actions and attitudes that constitute the most significant examples.

1. Canadian students at the CRC denominational college and seminary are classified among foreigners. (**Banner**, 14/10/77, p. 22 as well as **Calvin Spark** published somewhere around beginning January, 1976.)

2. The calendar published by the Calvin Alumni Association in 1977 mentions just a few Canadian holidays, while it mentions most if not all American ones. The 1978 edition has dropped national holidays of both nations, but retains the religious ones. However, it is only the American Thanksgiving Day that is listed, and Canada's Boxing Day, so much part of the Christmas celebration, does not appear.

3. This instinctive attitude is displayed in **The Banner** more than anywhere else. There is hardly an edition that does not contain some article that clearly assumes the magazine or its constituency to be basically American. I do not have to remind you of the offensive year-long emphasis on the American bicentennial with its total disregard for Canadian sensitivity. Before me lie the two most recent editions I have in my possession — thus an arbitrary selection — that contain several references indicating the attitude under discussion.

4. The bulletin of Church of the Servant (19/9/76) indicates the "stonewalling objections" raised by officials at the CRC denominational building in Grand Rapids to having the Canadian flag flown along with the Stars and Stripes.

5. The same one-sided emphasis occurs in other recent CRC publications. I refer to Timmerman's **Promises to Keep**, a book about Calvin College, and CRBWM's **Lengthened Cords**, in both of which Canada is virtually ignored and few readers would learn through them the international composition of the denomination.

6. Since I am serving under the CRBWM (world missions), I am most familiar with them and wish now to indicate that the same mentality is operative there, except when a specific occasion arises that forces them to pay attention to Canada, occasions that appear to be increasing in number.

— Whereas the Board keeps itself abreast of developments in American tax and social security laws as a matter of routine, Canadian missionaries are expected to provide the Board with information about Canada Pension Plan (CPP) and to provide suggestions as to how we could participate in it. And this while we Canadians are far away from home!

— The annual meeting of the Board in 1977 appointed an ad hoc committee to look into the CPP matter. During the discussions, to which I was invited, an American member of the committee openly and without embarrassment stated that they basically are unfamiliar with Canadian arrangements. Similar experience is recorded in a letter from an Ontario colleague who has kept close tab of the situation through the years.

— Whereas officials in Grand Rapids automatically take responsibility for the administration of social security for American missionaries, they appointed Ontario folk to study problems related to CPP, as if the former's responsibility for CPP is any less than that for social security.

— Whereas the Board automatically accepts administration for social security for Americans, the office has verbally suggested that we Canadians, since we are not eligible for participation in CPP, should make our own private pension arrangements.

— Whereas the Board automatically sends American tax forms and information annually to *all* missionaries, including Canadians (!), we have yet to receive any Canadian forms or information. In fact, the office does not even appear to know whether or not Canadians serving abroad are required to send in forms or where they are available!

A mentality

— A Board publication giving basic information about itself and the location of her missionaries indicates the force of the mentality under description. Several fields are described in terms of their connection or relation to the USA, but not a word about Canada, except that she is referred to as one of the foreign countries bordering on the USA. A CRC document classifying Canada as a foreign country in the same breath as Mexico?

Guam is described as: "A U.S. territory over 5,000 miles west of California."

Philippines: "Shares the Fourth of July with the U.S. for national independence."

Cuba: "Nearest 'overseas' area for evangelism."

Mexico: "Only two foreign lands touch the U.S. —Mexico is one of them." "Love your neighbour" — over 45,000,000 of them."

Puerto Rico: "A commonwealth associated with the U.S." "American but 'overseas'."

It must be remembered that this document is designed to introduce the Board and its work to her constituency in order to gain prayer and financial support. These sort of efforts are usually the product of very painstaking choice of words. The possible effect of each word is carefully weighed. Yet, even in such a carefully worded document the attitude comes through loud and clear. This surely is an indication of the depth of the problem. If Canadian sensitivities had been considered even superficially, some of these items would have been deleated.

— A Board official visiting Nigerian missionaries talked about our "American" endeavour. Suddenly he remembered the presence of yours truly and that of a few others. His reaction was a quick, "Sorry, John. I mean 'North American.'" I pretended to be amused, but the point did not get lost on me. Such are the basic, small, instinctive actions that betray the *de facto* attitude under which your Canadian missionaries labour year in and year out. These are the attitudes that are normally operative in our boards when no one is around to press the issue.

The geographical argument for limiting the selection of members of CRC boards to basically Michigan-Chicago area suddenly seem to hold no water anymore when it comes to American churches far removed from other American churches. The Anchorage church in Alaska, though geographically closer to Classis B.C., belongs to Classis Pacific Northwest. Delegates have to fly over B.C. to attend meetings or pass along its coast. Possibly they even land in Vancouver, B.C.! At the same time, some Manitoba congregations belong to an American classis. Apparently, these brothers are more capable of international and denominational thinking than those from the even farther north — Alaska.

The final example relates to the naming of two classes — Pacific Northwest and Atlantic Northeast. Pacific Northwest used to include B.C., but since their breakup have retained their old name that should, for geographical reasons have gone to B.C. Atlantic Northeast is a recent creation, but it appears that its organizers forgot that there is a classis north of them. Both names can be understood only in terms of American geography, not in terms of CRC geography.

Another main fact in the CRC is that all boards and their offices are located in the USA. The implications of this fact become more profound when one sets it in the context of the attitude described in the above 8 points, for very few Canadians man any of the significant offices in these boards. This means that their affairs are directed by a mentality that is American in orientation and that tends to ignore the Canadian reality.

John Klomps drew our attention to this fact in **Calvinist Contact** of 10/3/75 in a strikingly concrete way. The number of Canadians serving in the denominational headquarters in no way reflects the proportion of Canadian membership. What's more, some of those who have served have returned to Canada, partially, I am told by a Canadian colleague, because they did not enjoy living in a *foreign* country with its different history, traditions and mentality.

Board members, in distinction from employees, are almost exclusively drawn from the Michigan-Chicago area, with often one or two from Ontario. The reason, of course, is distance and expense. But whatever the reasons, it provides for the barest minimum of Canadian participation in decision-making.

Though neither Americans nor Canadians in the CRC are totally unified in their approaches to life, articles appearing in both **The Banner** and **Calvinist Contact** have through the years discussed real differences between the two sections of the CRC. My twenty years of experience fully substantiate their existence. It means, in effect, that the traditional orthodoxy with its pietistic flavour characteristic of the CRC in the American Midwest calls the shots.

(continued next week)

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Some thoughts on cheating ...

by Joyce Geleynse

Mrs. Geleynse is a member of the current Canadian affairs committee of the Canadian Federation of Christian Reformed Women.

In many ways it is a true privilege to live in this country of ours which, despite its many economic problems, has managed to provide millions of people with what can surely be described as a prosperous lifestyle. The welfare system which exists here has almost totally eliminated the possibility of any citizen living in abject poverty.

Government medical insurance frees us from the worries of insurmountable doctor or hospital bills. If one has no work, there are unemployment insurance payments to be collected, and if for some reason that is not available, one can apply for and receive welfare payments.

The system offers a security which often we take for granted. There are perhaps many people who can recall the days when joblessness for the family's breadwinner meant hunger pangs at night; when aches and pains went ignored and untreated for fear of the medical bills to come; when unwed mothers were thrown upon the mercy of society and the poor were denied a college education.

> "Be subject for the Lord's sake to every human institution, whether to the emperor as supreme or to governors as sent by him... (1Peter 2:13).

There is of course much to be said against the system. It leaves itself open for abuse in numerous ways. It is possible for the unambitious to make a living at the expense of hard-working taxpayers. This kind of cheating naturally infuriates those who must pay for it with their tax dollars.

Yet, the system has become a temptation even within our own circles to sacrifice our honesty for the sake of a few more dollars. There are Christians who abuse the system in small but not insignificant ways. This usually takes the form of false information given on Unemployment Insurance and tax return forms. It is a type of dishonesty which has almost become acceptable among us.

It is disturbing that cheating the government (however inefficient or corrupt that government may appear to be) is no longer considered to fall into the category of "stealing" simply because it is not the same as taking money from an individual. As the Catechism states in Q and A 110 (new version): "What does God forbid in the eighth commandment? He forbids not only outright theft and robbery, punishable by law. But in God's sight theft also includes cheating and swindling our neighbour by schemes made to appear legitimate, such as inaccurate measurements of weight, size, or volume; fraudulent merchandising; counterfeit money; excessive interest; or any other means forbidden by God. In addition He forbids all greed and pointless squandering of His gifts."

The government is, of course, our "neighbour" just as much as the person next door. Furthermore, the Bible commands our allegiance to the ruling authorities. "Be subject for the Lord's sake to every human institution, whether to the emperor as supreme or to governors as sent by him... (I Peter 2:13).

One of the most important ways we can serve God is by being truly honest. To be honest in these situations also calls for a complete trust in Him. He can supply all our financial needs without any help or dishonest manipulating from us. "But if God so clothes the grass which is alive in the field today and tomorrow is thrown into the oven, how much more will he clothe you, O men of little faith!" (Luke 12:28).

Despite its faults, we can thank God for our nation's welfare system; but whether we like the system or not, it is not ours to abuse. As Christians we must reflect Christ in all facets of life — including the way in which we regard the rules of our government.

ANNE HUTTEN

The first Bible printed in America: can anyone guess when, and in which language? No, it was neither in French nor in English, even though those were the first "civilized" languages established on this continent.

In 1663, John Elliot, Protestant missionary to the native American Indians in Massachusetts, published an Indian Bible. Its title was rather involved: Mamusse Wunneetupanatamwe Up-Biblum God Naneeswe Nukkone Testament Kah Wonk Wusku Testament. Translated literally, this means: The whole Holy, His Bible God, both Old Testament and also New Testament.

John Elliot was born in England and was educated there, coming to America in 1631. He was pastor of a church in Roxbury, Mass. for over 57 years until his death in 1690. For weeks at a time he would live with local Indian tribes, in order to learn their language. After two years he was able to preach to them in their own tongue.

In 1653 his Catechism for the Indians was published, followed by an Indian New Testament in 1661. The Catechism at least was published in the tongue of the Massachusetts branch of the Algonquin family. On reading the Lord's Prayer in this language, one can't help noticing the length of the words, many of them containing six or seven syllables.

It took almost another century before an English Bible was printed in North America. I came across this interesting bit of information while researching an article on the Acadian French who were expelled from Nova Scotia by the English in 1755. During the course on an interview with Gordon LeBlanc, one of 100,000 descendants of Daniel LeBlanc who settled at Port Royal in 1650 - I was loaned a book on the history of Yarmouth county, at the southern tip of our province. Printed in 1888 at Boston, this book is not only a rare specimen; it gives all kinds of fascinating detail pertaining to our local history. A good section is devoted to the genealogy of the Acadians, but the Loyalists who settled later, and the New England planters are also followed up.

We've always known that Nova Scotia's South Shore has a name in shipbuilding, but I was rather astonished to find over 300 names listed in a section on ship owners since 1761. This indicates not only the builders themselves, but the traditionally strong interests in fishing and foreign trade. The book lists one example: Bartlett Gardner (1797) had eight sons, six of whom engaged in building various types of ships and boats.

The figure one hundred thousand, in relation to the LeBlanc descendants, seemed hard to believe until I took a closer look at some of the family trees. Many of the LeBlancs had ten or twelve children; in fact, that seems to have been about average. In one case, I found 21 children listed, although seven died young in that particular instance. A small family only had six or seven. At that rate, one hundred thousand after three centuries seems logical enough.

At present the province still has 80,000 persons of Acadian descent, although less than half still list French as their mother tongue. One of our neighbors is a d'Entremont; his home town, Pubnico, lists three hundred families by that name. Other popular names are Boudreau, Amirault, Belliveau and Doucette.

There's a strong movement afoot to preserve the Acadian culture by some of the leaders of this group. However, they seem to be up against stiff opposition. Even Grand Pre Park, just twenty miles away from us, is being de-emphasized as the repository of Acadian history. The poet Longfellow, who wrote the famous "Evangeline" about an Acadian lass who lost her lover Gabriel during the Expulsion, no longer receives due deference from some of the park's younger guides. Parks Canada is of course dominated by English-speaking Canadians, and perhaps it is inevitable that history should be subtly rewritten after so many years.

As for keeping up the French language, that's increasingly difficult. I'd love to speak French myself, but the local schools offer night courses in conversational French taught by English Canadians, which doesn't seem too promising. Many educators admit that the program to teach French in the high schools has been a failure.

In 1862 the last survivor of the Acadian expulsion died. Mrs. Mary Surrette must have been at least one hundred and ten, as she remembered the actual events of 1755. With her went the last first-person account of that tragic political event. Today everyone's view of the Expulsion is colored by their own ethnic and political background, and it seems fairly certain that the true story of the past will become increasingly dim with age.

World hunger becomes denomination-wide concern

The World Hunger Task Force met with the Christian Reformed World Relief Committee (CRWRC), board on February 15 and "passed the torch" of world hunger concerns to those board members. The Task Force has finished its job and will probably be dismissed by Synod in June.

The presentation made to the CRWRC board was designated to increase their understanding of world hunger problems, especially the causes of hunger, and to prepare them to talk with others about causes and needs. Each board member returns home with the job of coordinating world hunger concerns for the churches of his classis.

How are we doing as a denomination in our focus on world hunger? One recommendation accepted by Synod last year was that the CRC "adopt" a hungry country in which to concentrate our efforts. CRWRC and World Missions are currently assessing Sierra Leone, a tiny country on the west coast of Africa, as a possibility. The choice of a country will be based on *need* in that country, *resources* already available there, the degree to which the CRC can make an impact on the problem, and the degree to which the country appears open to the gospel.

Choosing a country and getting a program started will take some months, perhaps as much as a year. For those who are anxious to get started, CRWRC and World Missions have agreed on an interim project in Mexico. Special World Hunger funds will be used for this project until the "hungry country" project can begin.

Another of Synod's recommendations was that the CRC work toward the goal of having each family give 1% of their gross income toward world hunger. They estimated that if the goal were reached, 8 to 9 million dollars would be available to feed the physically and spiritually hungry of the world.

In view of Synod's recommendation, even more in view of the desperate needs in the world, each of us needs to be asking some questions. How can I manage to give yet another 1% of my income? What changes in my spending habits would make that possible? Am I willing to make those changes?

Asking and answering those questions as Christian brothers and sisters, as members of the body of Christ, might make them easier. In any case, the challenge of feeding the hungry can keep the CRC busy for a long time.

Politics

Political ostriches lose sight of the direction

"We can't stick our head in the sand. By doing nothing, by simply "going along" we are agreeing. If we see how politics is so much a part of ourselves and that we are always acting politically, the new question becomes, "What kind of political action should we undertake?"

by Ben Vandezande
Politics Editor

"Ostrich politics is still politics." — Anonymous.

It's the kind of statement that you wish you had dreamed up. It has all kinds of possibilities. I begin to picture Canadian citizens looking for a hole in the sand so that they can stick their head into it.

Well, I have another version of it: "We are struthious when it comes to politics but there is no place to stick our heads." "Struthious" is the general word for all creatures who belong to the ostrich family who stick their head in the sand when faced with danger.

Those statements applied well to experience last fall. Imagine a situation where there are a dozen high school students in a classroom to hear a presentation on how and why we should "get involved" in politics. My opening line was, "Politics is as much a part of your life as dating." Can you imagine their reaction? By the time they all quieted down, I tried to explain but it was an uphill battle. For most, politics was something they *might get into someday*. For a few, it was an interest they would like to develop.

"Ostrich politics is still politics."

"We are 'struthious' when it comes to politics, but there's no place to stick our heads."

"Politics is as much a part of your life as dating."

Think about those statements this week when you pay your tax bill, drive on a road, get a loan from the bank, buy imported products, go to get married, get a building permit, read your newspaper, etc. The state, government, citizenship is in most every area, in every moment of our lives. No matter what I am involved in, it has a political side to it.

Just take a moment, sit back in your chair, and look around you. How is there government involvement in the things you see both inside and outside your house?

If you try to make a list on a piece of paper, you will soon run out of room. Government, politics, the state, citizenship, is a part of most areas of our lives. It provides a "legal framework" within which we operate a complete society. And it should. Imagine for a moment that government is removed from our lives. What effect would that have? No speed limits, no taxes, no protection, no red tape for building, etc. What a relief, eh? Maybe.

Let's look at it from another angle. There are many ways the government is not involved *in the right way*. The framework that the government sets gives shape to our life, it channels our lives in a certain direction and in this case, in the wrong direction.

For example, in Ontario we have a lottery called "Wintario". The proceeds from this lottery go to pay for many cultural and recreational activities in the province. One church in St. Catharines was given a grant for $19,000 in order to maintain its historic building. Now that is a good thing to do. But the problem is where does the money come from? My complaint is not so much that it is the profit made from gambling. The money should have been made by taxing people more, not by making profit from some people willing to play a game.

How could we respond?

Picture this: "Christians oppose Wintario and demand to pay higher taxes!" We do not want a cultural and recreational policy that is funded by such a means that uses peoples' own weakness to make money. Our cultural policy lives off the wages of sin.

We can't stick our head in the sand. By doing nothing, by simply "going along" we are agreeing. If we see how politics is so much a part of ourselves and that we are always acting politically, the new question becomes, "What kind of political action should we undertake?" It is not a matter of *getting* involved. We can't leave politics out of our lives any more than we can leave out marriage, or family or church.

Perhaps it would be helpful if we could break down four ways in which our politics could come to expression:

1. Personal life: How does politics affect my person? How am I connected with decisions made about what is just or unjust in the details of my life. We looked at several examples above. This list could include your neighbourhood, the streets you drive on, the food you eat, the clothes you wear, the house you buy, the bank you use, etc. Each of these is part of a patterned way of acting in terms of government policy! Is the government involvement right? How can we begin to look at the detail of our own life, find out how we are involved politically and see what needs changing? Right here is where we see whether our actions or non-action lead to help or to harm others. Here is where we must begin our politics.

The beautiful thing is that none of us are left out here. This speaks to all of us. There is no hole to stick our heads into.

2. Job. Many are involved politically by means of their job. We may not pretend there is no political calling in our jobs.

The government is involved in many ways in jobs we have. It affects our wages, the quality control of products, safety conditions, grants and subsidies, tax rates, etc. If we are going to act politically, one of the best places to start may be with our jobs. At other times I have suggested that the government's task generally with regard to business is to enforce stewardship. If a government is going to do that it needs to have people in jobs working at that. If a government is not doing that, people in jobs will have to demand the government live up to its responsibilities.

Perhaps a word on the role of government is important here. Government is asked to set limits beyond which a person may not go (in terms of safety, health, wages, pollution, etc.) Those limits are boundaries.

We can't act as if anything within those limits is legal and therefore *right*. Minimums are like the edge of a cliff. You can't go beyond the edge but don't live on the edge all the time either, with doing the minimum you can get away with.

If government won't set limits or standards, who is better qualified to push for them than you?

3. Issues. Notice, it is only now that we get into areas that are beyond our immediate personal life and life on the job. If you have any time left after our first two avenues, there is an enormous array of topics that need concerned Christian action. Energy use, the economy, abortion, educational equality, international relations, defence spending, etc. Even many of these topics have a connection to our personal life or our jobs. But, even if they don't, they are matters of concern for a citizen who wants to see God's justice in the land.

It does not make sense to be "up" on every issue or topic. You can't be. But we should be aware and then tackle one or two topics as a group or an organization. (We don't have the room here to explain how to do that, I have described that before).

Let us tackle those topics then in political terms. For example, many of us who are against abortion fail at this crucial point: we do not make our case to politicians, etc., in terms of the responsibility of government on this issue. The same could be said for energy, pornography, care for the poor, etc.

4. Political Institutions. Finally, we get to what most of us think politics is all about. When we talk about "getting involved in politics" we tend to think of political institutions and elected officials. And so we should. But not first of all.

I hope by now one thing is clear; ie) contact with M.P.'s, your mayor, the House of Commons, civil service, city hall staff, etc., is only a part of political involvement. It is important if we are going to effect changes.

And yet I think the reason most of us don't appear to be involved in politics is because it is such a long jump from our personal life to political officials and institutions. That jump can't really be made unless we make many little steps in our personal political life or our political life on the job.

Conclusion

We don't want to be ostriches, we are not struthious and we think politics is as important as dating, marriage, family or church. My marriage won't survive if I pay no attention to my wife. My lack of attention doesn't mean I am not married anymore; it simply means I am doing a bad job of exercising the opportunities to love and care for her. The same could be said for family or church or any relationship we have — including politics. We are involved. The real question has indeed become, "What kind of involvement is that?"

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De tijd is kort

Dit is een paulinische uitdrukking. Paulus gebruikt voor ons woord 'tijd' verschillende woorden. Soms gebruikt hij het woord chronos. U kent dat woord ook wel. We spreken immers over een chronologische volgorde. Als de kinderen op school jaartallen leerden dan deden ze dat in chronologische volgorde. Misschien kent u het woord nog beter door de uitdrukking chronische ziekte, een ziekte die veel tijd neemt, die langdurig is, slepend. Een tegenstelling van acuut.

Het woord chronos geeft dus de tijd aan zoals wij die kennen, de klokketijd. Paulus gebruikt ook nog een ander woord: kairos. Dat woord betekent vaak een bepaald moment waarbij het aankomt op het nemen van een juiste beslissing en op het rechte handelen overeenkomstig Gods wil. De nieuw-testamentische gemeente wist zich volkomen beheerst door de kairos waarin Jezus Christus verschenen was en zijn werk had gedaan, de eerste dertig jaren van onze jaartelling na Christus' geboorte. Wat in deze kairos gebeurd was had een beslissende invloed voor alle volgende tijden. Paulus gebruikt dit woord in ''de tijd is kort''. Het duidt aan een bepaalde, afgeperkte tijd, een periode.

Het is de tijd die wij thans beleven. Het is de periode die ligt tussen de hemelvaart van Christus en zijn wederkomst. De nieuw-testamentische tijd. Het is een tussenperiode die vraagt om het einde en zich ook naar het einde spoedt. En die tijd, zegt Paulus, die periode is kort. Paulus gebruikt dan een woord dat ons in de oren klinkt als in de verhuisdrukte. De tijd is volgepakt. De tijd is samengedrongen, samengeperst. Zoals al die artikelen die u hebt uitgespreid over de vloer tenslotte worden samengestouwd in een koffer, zo leven wij in een geweldig gecomprimeerde tijd.

Dat betekent niet alleen de tijd is klein, de periode houdt straks op, maar ook dat de tijd zwaar is van inhoud. En hoe meer er in de koffer gepakt wordt, hoe groter de spanning wordt. Dan kan de deksel bijna niet dicht.

Ik kan nog een ander beeld gebruiken om u duidelijk te maken wat Paulus met die uitdrukking 'de tijd is kort' bedoelt. U kunt een spiraal, een veer nemen en die samendringen, zodat die spiraal heel kort wordt, opeengeperst, samengedrongen. Wat een spanning staat daarop. Zo is de tijd die wij beleven, de periode waarin wij moeten verkeren.

In die tijd is er grote spanning. Door Christus wordt die tijd samengeperst. De intensiteit wordt groter. De gebeurtenissen storten zich over elkaar heen. We worden voortgejaagd en krijgen geen rust. De enige rust is dat de periode waarin we leven afgebakend is, begrensd. En die grens wordt eens bereikt. Het is ''de laatste ure''. Ieder moment kan het einde worden bereikt, de spiraal kan ontspannen, de koffer moet uitgepakt, de periode beeindigd. De dag des Heren is nabij, voor de deur!

Paulus zegt eigenlijk: let op, broeders, ik zeg u iets teers, iets wat tot bijzondere ernst stemt: onze periode is geladen, wijdt dan uw hart aan den Heer! U moet daar oog voor hebben. U moet niet in dit aardse leven op gaan alsof dit het een en het al was. U moet niet arbeiden voor beneden, voor uzelf, maar voor boven, en alleen voor God. U moet er op letten: de tijd hoe mooi ook en hoe kostbaar ook, en hoe nuttig ook, uw levensperiode ook, hoe gelukkig wellicht, is onderdeel van het nieuw testamentische tijdperk en dus ook kort, zwaargeladen!

Zie boven deze periode uit, naar de komst van een nieuwe bedeling. Heft uw hoofd omhoog en leef met alle kracht hier op deze aarde want, zo zegt Paulus, broeders, gezien het feit dat de tijd samengedrongen is, blijft er slechts een ding over waarvoor we hebben te zorgen. Dat ene ding is: los van de aarde met het oog naar de hemel gericht leven. We moeten ons burgerschap in de hemel hebben. Wie de hemel als zijn eigenlijke vaderland heeft gaat niet op in de dingen van deze aarde. De aarde is hem niet onverschillig maar de hemel is hem meer en daarmee wil hij in de eerste plaats rekenen.

Dat typeert het leven van de gelovige.

Grosheide zegt: ''We horen wel eens van sterfbedden van kinderen Gods, die door de Heer van alles zijn losgemaakt. Die hebben bereikt door Gods genade, wat Paulus hier bedoelt.''

Laten zij die vrouwen hebben, leven als hadden zij ze niet, die weenden, als weenden ze niet, die verblijd zijn, als waren ze niet verblijd, die kopen, als behielden ze niets, die de wereld gebruiken, als gebruikten ze haar niet tenvolle. (1 Kor. 7:29-31)

J. VanHarmelen

Verstand, wil, of gevoel?

door Rev. Leonard T. Schalkwyk, Williamsburg, Ontario

De Here God heeft de mens geschapen met een wil, gevoel en verstand. Dat zijn de drie ''deuren'', waardoor het Evangelie ons hart binnenkomt, door het werk van de Heilige Geest.

Nu zijn er altijd mensen geweest, die een van deze wegen als de enige weg gingen beschouwen, om een mens met het Evangelie te bereiken.

Wil

Sommigen specialiseren op de wil: ''neem een beslissing, nu, morgen kan het telaat zijn.'' Of de betroffen mens klaar is voor zulk een beslissing, komt niet ter sprake; het moet nu gebeuren. Zulk soort mensen werken op hun kinderen, om heel jong al - misschien vijf of zes jaar oud - een ''beslissing'' voor Jezus te nemen. Als dat gebeurt, slaken zulke ouders een zucht van verlichting. Het heidentje in hun huis is nu een christen geworden. Maar ... dat kind kon wel eens op die beslissing terug komen bij het ouder worden: wat dan?

Tijdens straat-evangelisatie kwam ik eens een halfdronken man tegen, die ik vroeg of hij op weg was naar de hemel. ''O, ja'', zei hij, ''een paar jaar geleden ben ik in een meeting naar voren gekomen en ben ik ''saved''. Het bleek, dat deze man het gebed had afgelast, geen Bijbel las en er niets meer aan deed. Toch dacht hij, dat hij nog het paspoort voor de hemel in zijn zak had. Want eens, had hij een ''beslissing'' genomen.

Gevoel

Dit gevaar ziende, zijn er andere christenen, die zich specialiseren op het gevoel, de emoties. Zij gaan van de ene opwindende meeting naar de andere, horen opzienbarende getuigenissen en aan het eind van de meeting zijn ze in de derde hemel. Ze lachen of huilen van geluk. Dan moeten ze weer terug komen van de berg der verheerlijking naar het alledaagse leven. Zulke gevoelsmensen zijn tegen ''dry doctrine'' en soms komen zij in onbijbelse vaarwateren terecht, omdat ze ''voelden'', dat God de Heer van hen vroeg die richting te nemen. Maar ze hadden het niet met de Bijbel vergeleken, want ''de letter doodt, de Geest maakt levend''.

Verstand

Er zijn weer andere christenen, die het gevaar van wils en gevoels-christenen ziende, als enige veilige weg het verstand kiezen. Zij zijn het, die zich verdiepen in Bijbelstudie; zij zijn het, die graag een preek horen, waar de Bijbel in zijn Oud en Nieuw-Testamentische relatie als een bloem openbloeit. Ze ''leren'' dan heel wat. Ze zijn gegrond in de waarheid. Ze voelen zich veilig in de kennis die ze bezitten, totdat er een catastrophe in hun leven komt en ze merken, dat er toch nog iets meer moet zijn dan kennis alleen om in de enige troost te kunnen leven en sterven.

De gehele mens

Net zoals er bepaalde christenen zijn, die zich specialiseren op een weg, zo kan het ook in een mensenleven voorkomen dat er perioden zijn, dat ons verstand, onze wil, ons gevoel ons parten speelt en ons eenzijdig doet zijn. Dat is gevaarlijk voor ons geestelijk leven. Het Evangelie bevat ''al de raad Gods'' en het confronteert de gehele mens zoals God die geschapen heeft. Daarom vinden we in de Bijbel elke boven genoemde weg aangeduid en ieder kan zich beroepen voor zijn visie op bepaalde gedeelten van de Bijbel.

Zij, die ''bekeringsgeschiedenissen'' vertellen, kunnen aantonen, dat in het boek der Handelingen, Paulus dit driemaal doet. (Hand. 9:27, hfdst. 22, hfdst. 26). Drie keer is zijn ''testimony'' in dit Bijbelboek genoemd, maar waarschijnlijk heeft hij het wel vaker gedaan!

Zij, die ''leer'' willen horen, kunnen wijzen op de brief aan de Romeinen, waar op strict logische wijze de hele leer van de rechtvaardigmaking stukje bij stukje door Paulus wordt opgebouwd. Daar moet je je verstand voor gebruiken, om de Romeinenbrief te begrijpen!

Zij, die een beslissing willen, kunnen wijzen op dezelfde apostel Paulus, die aandrong op een beslissing bij koning Agrippa, zodat deze - zich in het nauw gedreven voelend uitroept; ''je probeert me nu aanstonds een christen te maken'' (Hand. 26:28).

Het verschil is echter, dat bij Paulus dat gepast is. De

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Farizeeen hebben we hier niet

Het **Centraal Weekblad** nam over wat **ds W.M. de Bakker** onder het opschrift **tact** vertelde in **Ons kerkelijk leven,** het kerkblad van de Gereformeerde Kerk van Middelburg.

Dr. Jowitt had een nieuwe standplaats gekregen. Kort na zijn intree hield hij een vurige preek over het alcoholisme, waarin hij ernstig waarschuwde, dat een glas reeds het begin kon zijn van drankmisbruik. Na de kerkdienst hield de ouderling hem met een bezorgd gezicht staande. 'Dat moet u liever niet meer doen' dominee', zei hij, 'Dat moet u niet meer doen! Hebt u die dikke meneer gezien, met dat rode gezicht, in de vijfde bank? Dat is de eigenaar van de brouwerij. Een zeer meelevend lid. U begrijpt wel, dat het niet van tact getuigen zou....'

Dr. Jowitt beloofde het pijnlijke onderwerp niet meer aan te roeren. Enkele weken later keerde hij zich in de preek tegen de gruwel van de oorlog en het bloedvergieten. Weer gaf de ouderling hem een bezorgde tip. Had dominee wel die forse meneer gezien, op de hoek van de tweede rij? Die meneer met een snor? Dat was een generaal! Hij gaf een goede bijdrage, en bovendien waren nog verscheidene andere officieren lid van de gemeente. Dominee zou ongetwijfeld begrijpen, dat het daarom verstandiger was deze zaken niet te noemen in de preek!

Weer enige tijd later hield dr. Jowitt een vermanende en ontdekkende preek over het bedrog van de rijkdom. De ouderling was nu duidelijk zeer ontsteld. 'Wilt u dat nooit weer doen, dominee? Wij zijn dankbaar dat onze gemeente verscheidene grote zakenlieden telt, en het is voor hen natuurlijk bijzonder onaangenaam zulke dingen te moeten horen!'

Maar het geduld van dr. Jowitt was nu ten einde. 'Ik heb er genoeg van!' bulderde hij. 'Tegen wie mag ik dan preken?'

'Preekt u maar tegen schriftgeleerden en farizeeen, dominee. Die hebben we hier niet!'

Verstand, wil, of gevoel?

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ene keer roept hij gevoel-vol uit: ''Niets zal ons scheiden van de liefde van God!'' (Romeinen 8:39). Een andere keer staakt hij zijn hallelujah-geroep om een goede Bijbelse ondergrond te geven. Zo'n les is niet zo opwindend, maar wel opbouwend. En hij drong niet altijd aan op een directe beslissing als bij Agrippa. Hij zoekt Gods tijd en wijze.

Als Calvinisten hebben wij wel eens de neiging gehad om het Evangelie al te intellectueel op te nemen en zijn dan verwonderd dat sommige mensen in andere meetings bevrediging zoeken voor hun gevoels en wils-leven.

Een secte moge eenzijdig zijn, maar de Kerk van Jezus Christus moet altijd de gehele raad Gods brengen aan de gehele mens. Als onze kerkdiensten ''saai'' worden, als we nooit eens geestelijk enthousiast raken, als er nooit tot een beslissing tot bekering opgeroepen wordt, dan zijn we gevaarlijk aan het overhellen naar een kant. Dat kan noodlottige en geestelijke gevolgen hebben.

Het Woord richt zich eerst tot het intellect (''een zeker weten'', Heidelbergse Catechismus antwoord 21), maar het wil dieper, totdat het ''merg en been'' scheidt, allerlei gevoelswaarnemingen meemaakt, tot je er vrolijk afspringt en tot levenswichtige beslissingen komt. (''een vast vertrouwen'', Heid. Cat. antw. 21)

Jan Luyken

Omdat we wellicht wat eenzijdig-intellectueel aangelegd zijn in ons geloven, is het goed om eens een gedichtenboekje te lezen als Ontmoeting met Jan Luyken. Het is uitgegeven in de serie ''Ontmoetingen met Mystici''. Het is ingeleid en samengesteld door Dr. J.W. Schulte-Nordholt en uitgegeven bij J.H. Kok, Kampen in 1978. Deze serie is onlangs opgezet om tot een betere kerkelijke balans tussen verstand en gevoel te geraken.

Bij het lezen van de inleiding van dit boekje zal men merken, dat het probleem verstand-gevoel-wil er geweest is in elke tijd van de Kerkgeschiedenis.

Jan Luyken leefde van 1649-1712, dus gedeeltelijk in de ''Gouden Eeuw''. Onbegrijpelijk snel waren veel levende Reformatorische kerken verstijfd tot droog-intellectuele prediking en vaste vormen van eredienst, waar niet meer aan te tornen was.

Maar Jan Luyken zocht en vond een diep-gevoelde beleevenis met de Here. Hij groeide op ver van God, hij leefde ''werelds''. Zijn eerste gedichten getuigen van schandalige zondige uitspattingen. Maar dan, op 26-jarige leeftijd, komt hij tot bekering.

Eerst was zijn leven geweest: ''Al wat mij op de wereld haagt, Dat in een schoone Maagd''. Nu wordt het: ''Ik rust zo veilig en zo zoet, In God mijn lief, het hoogste goed.''

Hij leerde kennen de transcendentie (boven ons) van God, maar ook de immanentie (om ons, in ons) van God. Zo kan hij dichten op een Hemelvaarsdag: ''Al voert gij uit het zichtbaar oog, in schijn van grote verte, Nog zoeken wij U niet alleen omhoog, Maar in den grond des herten.''

Terwijl hij eerst God nergens zag, ontmoet hij Hem nu overal: in de Bijbel, in het gebed, maar ook in de natuur. In het gedicht ''Alles heeft zijn mond'' vertelt hij hoe van alle kanten de creatuur tot hem spreekt over de Maker. Het herinnert aan Guido Gezelle, die schreef: ''Mij spreekt de blomme een tale, Mij is het kruid beleeft, Mij groet het altemale, Dat God geschapen heeft.''

Jan Luyken's natuurwandelingen doen ons ook denken aan Vader Jacob Cats, die op enthousiaste wijze in zijn gedichten het buitenleven op ''Zorgvliet'' schilderde. In deze bundel merkt men, dat Jan Luyken weet, wat een ''persoonlijke ontmoeting'' met Jezus Christus betekent. Hij is ''verliefd op God''. Hij krijgt er niet genoeg van om Jezus geestelijk lief te hebben. Als hij aan de grote wonden van zijn Verlosser-aan-het-kruis denkt, schrijft hij: ''Wat zijn 't voor plaatsen die als morgensterren blinken, O Bruidegom des heils? Ons weten telt er vijf: 't Zijn liefdetekens, die ons onheil deden zinken, Vijf wonden van het kruis aan 't overheilig lijf.''

Dit enthousiaste, innige geloof van Jan Luyken werd wel op de proef gesteld: vier van zijn kinderen overleden jong. Zijn vrouw stierf op 36-jarige leeftijd en zijn enig overgebleven zoon Caspar ging naar de hemel, toen deze 40 jaar oud was. Die zoon had ook de Here lief en had zijn vader met de gedichtenbundels geholpen en met de ets-pers, waarop toepasselijke prenten bij de gedichten gedrukt werden.

Bij het heengaan van Caspar, schrijft Luyken een uitgebreid gedicht. Het lijkt wel of hij niet klaar kan komen met te praten over dat schaap van Gods kudde: ''O schaapje, mijn beminde! Rust dan in vrede en vreugd! Ik hoop U weer te vinden, Daar vriendschap zich verjeugdt.''

Hoewel men het in ondergeschikte punten niet altijd met Luyken's theologie eens zal zijn, is het toch duidelijk waarom hij met zijn eenvoudige, ziels-ontroerende gedichten het ''gewone volk'' gezegend heeft. In een latere bundel geeft hij zelfs aan bij elk gedicht, op welke wijs men het kon zingen! Ik denk eraan hoe wij, stoere Calvinisten, in het ouderlijk huis bij het orgel de eenvoudige verzen van Johannes de Heer zongen en gesterkt werden in het geloof!

Jan Luyken kon echt van God ''genieten''! Dat was toch ook Gods bedoeling? De Westminster Shorter Catechism stelt de vraag: ''What is the chief end of man?'' En het antwoord: ''Man's chief end is to glorify God, and to enjoy him forever.''

Het ''boompje des geloofs'', dat God in Jan Luyken's ziel had geplant, bracht veel vrucht voort. Hij is 63 jaar oud geworden. Aan het einde van zijn aardse leven, zien we de oude man zitten in dat Hollandse huisje. Door de lage ruiten ziet hij uit over de dijk of de Here Jezus er nog niet aankomt. Dan schrijft hij neer: '' 'k Wierd wit van ouderdom en 't leven zat, en stram, In de oude woning daar de wanhoop vaak kwam waren, En joeg me doodschrik aan, en doopte in 't zweet mijn haren, Hoe dikmaal keek ik uit of Jezus nog niet kwam! Maar, allerwijste Heer, 't mag kort of lange duren, Uw name zij geloofd: gij komt ter rechter uren.''

Inkomstenbelasting is een realiteit

Wat is belastbaar?

Verzeker u er van dat u het inkomen uit alle bronnen opgeeft, niet alleen het bedrag dat uw T4 slip aangeeft. U kunt b.v. extra geld verdiend hebben voor werk waar u geen informatie slip voor ontving. Deze bedragen moeten opgegeven worden, evenals fooien, huur-inkomsten, kinderbijslag, rente en investerings-inkomens uit diverse bronnen.

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Gebruik de belasting gids. Het bevat alle informatie die u nodig hebt om u er van te verzekeren dat uw papieren goed ingevuld zijn. Kijk uw berekeningen na en denk er aan dat u alle kwitanties bijsluit. Stuur het formulier terug in de bijgesloten envelop voor of uiterlijk op 30 april 1979.

Inkomstenbelasting is een realiteit

Iedere inwoner van Canada die een inkomen over 1978 genoten heeft - of hij nu een staatsburger of een immigrant is - moet een inkomsten belasting-formulier invullen voor 30 april 1979. Als u in 1978 een formulier invulde hebt u nu een per post toegestuurd gekregen. In het andere geval moet u een van het postkantoor of het belasting kantoor afhalen.

Inkomstenbelasting - Hoe het werkt

Op uw belasting-formulier identificeert u zichzelf en geeft u al uw inkomsten van 1978 op. Uw totale inkomen vermindert u met de toegestane vrijstellingen en aftrekkingen, daarna stelt u de te betalen belasting vast. Een Tax Guide (gids) is bij uw formulier ingesloten om u alle nodige hulp te verlenen.

Revenue Canada
Taxation

Hon. Anthony C. Abbott
Minister

Revenu Canada
Impôt

L'hon. Anthony C. Abbott
Ministre

In mijn beste momenten

door Hans Bouma, dichter predikant in het Gerformeerd Weekblad 24 november 1978.

Over tal van kwesties maak ik me zorgen, maar wat me toch verreweg het meest verontrust: de meedogenloze wijze, waarop wij de natuur exploiteren. Systematisch offeren wij de natuur op aan onze menselijke prioriteiten. We voeren gewoon oorlog tegen haar.

Het verzet, dat de natuur biedt, wordt steeds zwakker. Op een reeks zeer vitale punten is ze reeds definitief verslagen. Maar wat een trieste overwinnaars zullen we straks zijn! Want het verlies van de natuur zal uiteindelijk ook ons verlies inhouden. Onze triomf komt neer op onze ondergang. Alsof we immers zonder de natuur konden! Tot in alle hoeken en gaten van ons fysieke, psychische en sociale bestaan zijn we compleet afhankelijk van haar. Vernietiging van de natuur is ook, en niet weinig, zelfvernietiging. Ecocide is ook genocide.

Enkel al uit welbegrepen eigenbelang zouden we de natuur tot het uiterste moeten ontzien. Wie sloopt nu het huis, waarin hij woont, terwijl er vooralsnog geen tweede huis beschikbaar is? Wie jaagt er nu terwille van een kortstondige zogenaamde 'welvaart' een volstrekt onvervangbaar kapitaal door? Nog nooit zijn we zo irrationeel bezig geweest.

Maar dat we met de likwidatie van de natuur ons eigen graf graven, is nog niet het allerergste. Groter dan het drama van onze verdwijning is het drama van de verdwijnende natuur zelf. Hoeveel de natuur ook voor ons betekent, ze betekent oneindig veel meer. Behalve aan ons, verleent zij ook onderdak aan talloze andere schepselen. Ook de dieren slepen wij in onze val mee. Honderden soorten zijn ons al voorgegaan. Sinds het begin van de achttiende eeuw hebben maar liefst 480 hogere diersoorten het veld moeten ruimen.

Ondertussen doen we de natuur nog te kort, wanneer we haar louter beschouwen als een onderkomen van mensen en dieren. De natuur is meer dan een woonplaats. Ze is voor alles een lichaam. Een geniaal gecomponeerd, hoogst mysterieus lichaam met een eigen integriteit. De natuur ademt voelbaar, heeft een intrinsieke waarde, is — belijden Joden en Christenen — 'schepping van God'. Ze mag er zijn, zomaar, heeft zonder meer recht van bestaan, is, eenvoudig vanwege haar eigen kwaliteit, van het allergrootste gewicht.

Maar in mateloze arrogantie leven wij aan dit alles voorbij. Welke belangen wij ook in onze overwegingen betrekken, niet de belangen van de natuur. Principieel verdedigen wij de absolute dominantie van de mens. Ons wereldbeeld is antropocentrisch: alles draait om de mens. Om hem is het allemaal begonnen. Hij is de enige, die rechten kan laten gelden. Hij heeft een onaantastbare monopoliepositie.

Het hoeft ons niet te verbazen, dat het in de politiek even antropocentrisch toegaat als in de hele samenleving. Iedere democratisch georganiseerde samenleving ontvangt nu eenmaal de politiek, die zij verdient. Het is daarom ook niet juist, speciaal onze politici verantwoordelijk te stellen voor de aangerichte vernielingen in de natuur. Zoals het ook niet juist zou zijn vooral van hen een mentaliteit en inspiratie te verwachten, die het alom voedende antropocentrisme doorbreken.

Als het goed is, dansen onze politici naar onze pijpen. Wie het graag anders zou willen hebben, vraagt in feite om een dictatuur.

Zolang wij aan materiele welstand, werkgelegenheid en economische (d.w.z. produktie —) groei de voorkeur blijven geven boven natuur — en milieubehoud, kunnen we rekenen op een politiek, die de natuur (en daarmee onze meest primaire overlevingsvoorwaarde) blijft aantasten en verwoesten.

Zodra we daarentegen duidelijk en volhardend laten merken, dat natuur — en milieubehoud ons boven alles gaan, krijgen we te maken met een politiek, die daar de accenten op legt. Het hangt er maar van af wat wij samen willen.

We bevinden ons in een hachelijke situatie. Ecologisch (zo u wilt: zakelijk of milieutechnisch) gezien, hadden we al lang een andere koers moeten inslaan. Zo'n, 7, 8 jaar geleden, na de publikatie van het Eerste Rapport aan de Club van Rome, 'Grenzen aan de groei', leek het er even op, dat we de ernst van de toestand inzagen. Maar we zijn de eerste schrik inmiddels al weer te boven en nijvere promovendi (dr. Thissen, Eindhoven) strijken de laatste rimpels van de ontstane beroering weg door slim aan te tonen, dat het werk van Meadows c.s. allerlei inconsequenties bevat en derhalve niet al te serieus genomen dient te worden. Tussen twee haakjes: opmerkelijk is, hoe

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In mijn beste momenten

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kritiekloos praktisch alle dagbladen het betoog van dr. Thissen afdrukten.

Voor degenen, die de trieste realiteit van de natuur — en milieuvernietiging maar niet van zich af kunnen schudden, is het soms om moedeloos te worden. Alsof er niets aan de hand is, stevenen we onbekommerd voort op de eenmaal ingeslagen weg van het antropocentrisme. Oude heilige koeien als 'groei', 'vooruitgang' en 'werkgelegenheid' hebben we weer dapper uit de sloot gehaald en we zijn gaarne bereid ook de allerlaatste restjes van de zo schaars geworden natuur aan deze blijkbaar onwrikbare dogma's op te offeren.

Wat mijzelf betreft: ook al zie ik, dat de natuur er hollend op achteruit gaat, dat de ene diersoort na de andere verdwijnt en dat we met ons trotse vooruitgangsgeloof vrijwel aan de rand van de afgrond staan, ik kan, ondanks mijn buien van niet geringe moedeloosheid, er maar niet toe komen de hoop op te geven en mijn woorden en daden van protest achterwege te laten. Hoe gruwelijk zou ik dan verraad plegen aan de natuur — de schepping van God, die, aldus Paulus in Romeinen 8, nog steeds 'met reikhalzend verlangen wacht op het openbaar worden der zonen Gods' (en zouden dat niet de ware, integere rentmeesters zijn?). En hoe schandalig zou ik zo ook mijn God verraden, die om een onbegrijpelijke reden nog steeds in mij gelooft, zijn beeld en gelijkenis in mij ziet.

In mijn beste momenten droom ik broodnuchter en bijna volmaakt gelukkig de droom van de gerechtigheid: een aarde, waar alles wat adem heeft eindelijk tot z'n recht is gekomen. Op deze droom, op dit visioen (en het is de droom, het is het visioen van mijn God — ere wie ere toekomt) leef ik. Soms ontmoet ik christenen, die dezelfde droom dromen, hetzelfde visioen zien — en ik omhels ze.

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Classified Advertising

CLASSIFIED RATES

Births..... $6.00
Marriages & Engagements.... 8.00
Anniversaries..... 10.00
Obituaries..... 9.00
Notes of Thanks..... 6.00
All other one-column classified advertisements: $4.20 per column inch with a minimum of $6.30. For letters under box number, $1.00 extra.

Calvinist Contact
99 NIAGARA STREET
ST. CATHARINES, ONT. L2R 4L3

Notes of Thanks

BOEKESTYN: Het heeft ons heel erg goed gedaan, dat we bij de grote balangstelling van hier, bij ons 50 jarig huwelijks feest, ook zoveel belangstelling uit Canada mochten ontvangen. Wij brengen u daarvoor onze hartelijke dank.
De Lier, februari 1979.
J. Boekestyn, J. Boekestyn-Teune.

Births

LANGEVELD: With gratitude to God and great joy, we announce the birth of our daughter SHERRY MARLENE, born March 1, 1979. A sister for Peter and another grandchild for Mrs. M. Zylstra and Mr. and Mrs. P. Langeveld.
Jack and Marie Langeveld, 75 Emery St. E., London, Ont.

RYPSTRA: With joyful hearts and thankfulness to our Lord, we, Will and Wilma Rypstra, announce the birth of our first child, a son, KEVIN WILLIAM, born on February 23, 1979. Happy grandparents are Mr. and Mrs. C. Feyen of Chatham and Mr. and Mrs. E. Rypstra of Bowmanville.
21 Niagara Cr., Sarnia, Ontario.

Marriages

HAVINGA-REININK: Thankful to the Lord who brought them together, Mr. and Mrs. Wieger Havinga and Mr. and Mrs. Fred Reinink are happy to announce the forthcoming marriage of their children, FRANCES and CORNELIUS. The wedding ceremony will take place, the Lord willing, on March 23, 1979, at 8 o'clock, in the Bethel Christian Reformed Church at Listowel. Rev. Harry van Dyken officiating.
Open House will be held from 9:30 p.m. to 11 p.m. at the Kin Station, Listowel.
Future address: R.R.1, Wroxeter, Ont., N0G 2X0.

VANDERVEEN-HAAGSMA: Mr. and Mrs. Andy VanderVeen, London, Ont., are happy to announce the forthcoming marriage of their daughter ELIZABETH ANN to JOHN GORDON HAAGSMA, son of Mr. and Mrs. Jake Haagsma of London, Ont. This ceremony will take place D.V. March 31, 1979 at 3:30 in the Bethel Christian Reformed Church, London, Ont. Rev. Alvin Beukema officiating.
Future address: 30 Charles St., Dorchester, Ont.

Anniversaries

Kampen 1954 Hensall 1979
"The Lord is my Shepherd, I shall not want." Ps. 23
On March 16, 1979, the Lord willing, our parents,

H.M. KLUNGEL
and
A. KLUNGEL
(nee van den Heuvel)

hope to celebrate their 25th Wedding Anniversary.
Albert & Cris
Aileen & Fred
Peter
Eloise
Home address: 96 Queen Street, Hensall, Ont. N0M 1X0.

Anniversaries

1934 1979
Scheveningen Guelph
The Netherlands Ontario
"Be strong and courageous. Do not be terrified; do not be discouraged, for the Lord your God will be with you wherever you go." Joshua 1:9b
On March 21, 1979, the Lord willing we hope to celebrate with our parents and grandparents:

JOHANNES and MARIA
ALBLAS
(nee van den Assem)

their 45th Wedding Anniversary. It is our prayer that the Lord will continue to bless them and keep them in the years to come.
Margaret & John Jansma; Melvin, Marianne & David — Port Alberni, B.C.
Tony and Tina Alblas; Sylvia, John, Ed & Rodney — Ottawa, Ont.
Tineke Alblas — Badhoevedorp, Holland
Jeanne & Max Lise; Nathan, Pauline, Anita, Christine & Shawn — Holland Marsh, Ont.
Clarence & Pat Alblas; Andy, Amy & Jimmy — River Drive Park, Ont.
249 Water St., Guelph, Ont.

Dokkum Hamilton
1954 Luke 12:31 1979
March 18
With much joy and thanksgiving to our Lord, we wish to congratulate our parents,

PETER and HELEN
BROUWER
(nee Altena)

with their 25th Wedding Anniversary. We pray that God will continue to bless them and keep them as in the past, and for his continued care in years to come.
Sid & Jackie — Binbrook
Ben & Jean — Jerseyville
Flory & Charlie Fluit
Stan
Gerald
182 Aldercrest Ave., Hamilton
We hope to celebrate, D.V., with family and friends in the gym of Calvin Christian School on West 5th Street, Hamilton, on March 23, 1979 starting at 8 o'clock p.m.

Bowmanville Whitby
1954 1979
With praise and thankfulness to God for our wonderful parents, we hope to celebrate with them,

FRED and AUDREY
BURGHGRAEF
(nee Millenaar)

the joyous occasion of their 25th Wedding Anniversary, D.V., March 27, 1979. We pray that the Lord will continue to bless them and give them His peace.
Their thankful children:
Jim & Sandra; Melissa, Jessica
Anne
Elizabeth
Audrey
Open house on Saturday, March 31, 1979 from 2:00 to 4:00 p.m. at their home, 172 Elizabeth Crescent, Whitby, Ontario.

1954 1979
"In all your ways acknowledge him, and he will make straight your paths." Proverbs 3:6
On April 7, the Lord willing, we hope to celebrate the 25th Wedding Anniversary of our parents:

JOHN and CORNELIA
EISING
(nee Dieleman)

We thank God for His love and guidance in the past, and pray that He will continue to bless them with many more years together. Congratulations Mom and Dad.
Their thankful children:
Henry Eising
Len & Jane Weverink; Ingrid
Adrian Eising
Open house will be held from 7:00 to 10:00 p.m. on April 7, at the Vienna Community Centre, Vienna, Ontario.
Home address: R.R.#2, Vienna, Ont. N0J 1Z0.

Anniversaries

Psalm 150
Enkhuizen Hamilton
On Friday, March 23, 1979, we hope to celebrate the 40th Wedding Anniversary of our beloved parents,

PETER SPOELSTRA
and
CLAIRE SPOELSTRA
(nee Elgersma)

That our gracious Lord will continue to surround them with His love, for each other and for us, is our prayer.
Their thankful children:
Elizabeth Spoelstra — Wilmington, Delaware
Ray & Shirley Spoelstra — Stoney Creek, Ont.
Tena & Jerry Groen — Hamilton, Ont.
Stuart & Heidi Spoelstra — Kingston, Ont.
Fred & Fran Spoelstra — Hamilton, Ont.
Paul Spoelstra — Hamilton, Ont.
Ruth & Dirk DeJong — Hamilton, Ont.
Wendy & Jack VanDyk — Burlington, Ont.
Peter Mark Spoelstra — Hamilton, Ont.
and 14 grandchildren.
We invite you to share this happy occasion with us at an Open House on Saturday, March 24th at Hamilton Place (McNab St. entrance) from 7:30 to 11:30 p.m.
114 Juanita Drive, Hamilton, Ont., L9C 2G3.

1954 March 24 1979
Wommels (Fr) Mt. Brydges
"The Lord hath done great things for us; whereof we are glad." Psalm 126:3
With joy and thankfulness to the Lord, we hope to celebrate the 25th Wedding Anniversary of our dear parents and grandparents,

EVERT and FREDA
TERPSTRA
(nee Bakker)

May the Lord bless and keep them together for many more years.
With all our love:
Don & Theresa Terpstra; Justin — Strathroy
Jim & Freda Terpstra — Wyoming
Tena & George Holthof — Chatham
Jess
Annetta
Clarence
Robert
Johanna
Teddy — at home
Home address: R.R.#2, Mt. Brydges, Ontario, N0L 1W0.
Reception: I.O.O.F. Hall, Strathroy, Ontario at 7:30 p.m.

"Thou dost show me the path of life; in thy presence there is fullness of joy, in thy right hand are pleasures for evermore." Ps. 16:11
On March 23, D.V., we hope to remember with our parents,

DIRK VAN HOFFEN
and
AALTJE VAN HOFFEN
(nee Van Gelder)

the occasion of their 45th Wedding Anniversary.
May the Lord be very near as the evening shadows lengthen.
Their thankful children:
Ann & Gert Donkersgoed — Drayton, Ont.
John & Irene Van Hoffen — Grimsby, Ont.
Jean & Herman Vreeman — Brandon, Man.
Ben & Frederika Van Hoffen — Grimsby, Ont.
Helen & Oenze Plantinga — Brandon, Man.
Richard & Sharon Van Hoffen — London, Ont.
Mary & Ben Vander Veen — Sarnia, Ont.
Jim & Martha Van Hoffen — Stoney Creek, Ont.
and 31 grandchildren.
Home address: 126 Dennis Street, Brandon, Manitoba.

Anniversaries

Oakville Brantford
1954 Psalm 121 1979
On March 6, 1979, we celebrated with our parents,

HANK and AUDREY
VAN HARTEN
(nee Vander Laan)

their 25th Wedding Anniversary.
We are thankful for God's grace bestowed in the past and pray that God will continue to abide in the time that they have yet to share.
We would like to thank all those who made it a memorable day.
Their thankful children:
Len — Burnaby, B.C.
Carl — Burnaby, B.C.
Herma — at home.
6 Dunsdon St., Brantford, Ont. N3R 3J2.

Ridderkerk Belleville
1954 March 16 1979
With joy and thankfulness we wish to congratulate our parents,

ALBERT and NELLY
VAN REEWYK
(nee Groen)

on their 25th Wedding Anniversary. Open house will be held Saturday afternoon, March 17th, 1979, at R.R.#7, Belleville, Ontario. (58 Taylor Drive, Fenwood Gardens).
We pray that you may have many more years of happiness together and that the Lord will continue to keep and bless you.
With love,
Jo-Ann
Patt
Jeff

Aalten Cobble Hill
1934 1979
With joy and thanksgiving to our heavenly Father, we wish to congratulate our dear parents and grandparents,

JAN WILLEM WIKKERINK
and
ENGELINA JOHANNA
WIKKERINK
(nee Luimes)

on their 45th Wedding Anniversary on April 5. We pray for God's continued blessing for them in the years to come.
Their children and grandchildren:
John & Anne Wikkerink; Wayne, Ridley & Joan — Cobble Hill
Rudolf & Sadie Wikkerink; Christine, John, Fred & Eileen — Cobble Hill
Gerry & Hermien Wikkerink; Bill, Harold, Roger & Wilfred — Cobble Hill
Henk & Gladys Wikkerink; Nicole & Matthew — Cowichan Station
Bill & Gert Wikkerink; Carol, Darlene & William — Cobble Hill
John & Dorothy Wikkerink; James, Theresa & Elaine — Coquitlam
Gerald Wikkerink — Cobble Hill
Rita Wikkerink — Coquitlam
Home address: R.R.#1, Box 12B, Cobble Hill, B.C. V0R 1L0.

"But my God shall supply all your needs according to his riches in glory by Christ Jesus." Phil. 4:19
On March 21, 1979 we hope to celebrate with our parents and grandparents,

JAN A. VISSERS
and
DINA VISSERS
(nee van Niewenhijzen)

their 45th Wedding Anniversary.
We thank God for these years and it is our prayer that He will grant them many more in good health and happiness.
Ben & Anne Vissers; John, Marilyn — Etobicoke
Han & Willy Vissers; Betty-Anne, Richard & Yvonne — Dundas
Herb & Martha Vissers; Jim, Ian, Allan, Diana, David — Burlington
Bill & Barbara Vissers; Robert, Kenneth & Billy — Rockton
John Vissers; Kristine & Eric (Orangeville) — Vancouver
Diane & Garry Postma; Jeffrey, Michael, Diana & Arlene — Ancaster
Martin Vissers — Toronto

Anniversaries

1929 1979
Hardenberg Dundas
On March 28, 1979, the Lord willing we hope to celebrate with our parents,

ALBERT JAN BREUKELMAN
and
AALTJE BREUKELMAN
(nee Baarslag)

their 50th Wedding Anniversary. May the Lord continue to bless them.
Gees & Flip
Hanny & Rien
Henny & Jan
Jenny & Joe
Henk
Ina & Bill
With 19 grandchildren and 1 great-grandchild.
Home address: 258 King St. West, Dundas.
Open house from 10 a.m. to 5 p.m.

Obituaries

"And I will dwell in the house of the Lord forever."
On February 2, 1979, the Lord took unto Himself our dear brother, brother-in-law and uncle,

JELLE BRAAKSMA

at the age of 60.
Beloved husband of Kee Braaksma.
Tjeerd & Djo — Wouterswoude, The Netherlands
John & Jane — Ponoka, Alta.
Jippe & Janie — Ens, The Netherlands
Sietze & Tet — Agassiz, B.C.
Pieter & Pietje — Ee, The Netherlands
Johannes & Maaike — Ferwerd, The Netherlands
Sip & Jetske — Molenend, The Netherlands
Henk & Itje — Molenend, The Netherlands
10743-67 St., Edmonton, Alta.

On Monday, March 12, 1979, after a lengthy illness, the Lord took home to praise Him forever our dearly beloved wife, mother, daughter, sister and aunt,

JACOBA SCHELLINGERHOUD

"Safe in the arms of Jesus."
John Schellingerhoud; George, Irene
Mother: Mrs. P. Bergshoeff
John & Shirley — Grimsby, Ont.
George & Ann — London, Ont.
Neil & Joan — Bobcageon, Ont.
Harry & Annie — Barrie, Ont.
and nieces and nephews.
The funeral service was held on March 14, 1979, in the Fruitland Chr. Ref. Church.
280 McNeilly Rd., Group 13, Box 34, Fruitland, Ont. L0R 1L0.

"For from Him and through Him and to Him are all things. To Him be the glory forever! Amen." Romans 11:36
Suddenly on March 7, 1979, it pleased the Lord to take to Himself our dearly beloved husband, father and grandfather,

ALBERTUS A. BEZUYEN

at the age of 68 years.
Beloved husband of Hendrika Bezuyen (nee Hooimeyer).
Father of:
Jenny & Chris Teeuwsen — St. Catharines
Jack & Debbie Bezuyen — Jordan Station
John & Ineke Bezuyen — St. Catharines
Sonja & Richard Spikman — Guelph
Henny & Jack deVries — St. Catharines
Albert & Helen Bezuyen — St. Catharines
and 18 grandchildren.
208 Lakeshore Rd., St. Catharines, Ontario, L2M 2H5.

Calvinist Contact Classified Section: The community bulletin board of family news.

Classified Advertising

Obituaries

The Lord at His appointed time on March 7, 1979, took home our friend,

BERTUS BEZUYEN

May our Father in Heaven be near to Riek and her family in their sorrow.
For as in Adam all die, so also in Christ shall all be made alive.
Jan & Hillie Bakker
Jo & Gre Bergman
Liesbeth Colenbrander
Wim & Annie Colyn
Sjenk & Els Van Soelen
St. Catharines, Ont.

On the Lord's day, March 4, 1979, it was the Lord's will to take unto Himself our dear mother, grandmother and great-grandmother,

RINSKJE VANDERVEEN
(nee DeHaan)

at the age of 79 years.
"The Lord is my shepherd, I shall not want." Psalm 23:1
Predeceased by Siebe VanderVeen, March 12, 1962.
Dear mother of:
David & Anna Alblas; Arthur, Susan, Richard, Mary Ann, Danny, Rosemary, Jamie — Woodstock, Ont.
Bert & Dixie VanderVeen; Margaret & Ed (Kenny), Henry & Ann, Joanne, Sandra, Linda, Judy — Mount Hope, Ont.
R.R.3, Mount Hope, Ont. L0R 1W0.

On March 2, 1979, Arnhem, Holland, the Lord took unto Himself, our beloved grandmother and mother,

AATJE WIERDSMA-Siebesma

predeceased by her husband Bouwe Wierdsma. Survived by her grandchildren and children.
We will miss her now, until that great day when the Lord will return in His heavenly glory and splendour, and those asleep in Christ will arise at the sound of the trumpet.
Mr. & Mrs. Silbe Wierdsma;
Bob
Simco
Anita
Brenda
10 Clementi Street, Lakefield, Ont. K0L 2H0

Domestic Help

Starting September 1, 1979, a live-in **Housekeeper** for professional couple with lively one year old baby girl is needed in the Kitchener-Waterloo area. Close to C.R.C. Please state experience and references. Salary and hours negotiable. Reply to Box # 4379, Calvinist Contact, 99 Niagara St., St. Catharines, Ont. L2R 4L3.

A mature, live-in **Mother's Helper** for newborn and 4 year old. Private quarters, coloured T.V. and bathroom. Phone 881-0812 evenings.

Cottages

Sandy Bay Camp
Looking for a nice quiet vacation site? Try Sandy Bay Housekeeping cottages on Rice Lake. Our facilities include: Sandy beach, safe swimming, boats, motors, fishing licences, bait, ice and fully equipped store. For reservations call (705) 696-2951, R.R. #1, Hastings.
Don and Irene Crann
[new owners]

Business

Income Tax Returns
Are you confused by them? Call:
Jerry Bulthuis
150 Lynbrook Dr.
Hamilton, Ont.
416-389-2012
Also complete bookkeeping and accounting service available for individuals or any type of business.

INSULATION

For all your insulation needs, Residential, Agricultural, Commercial. Call us about sprayed in place Urethane Foam.

Gordon's Building Systems
[Drayton] Ltd.
Phone: 519-638-2090, Drayton, Ont.

Our rates are reasonable....
Our estimates are free....

Bakelaar Jewellers Ltd.

For the finest in solid gold Jewellery and genuine gemstones. Quality and service you can depend on.
160 Main St. W., Listowel, Ont.
519-291-3280

Personal

Christian woman, mid forties, is very interested in meeting a Christian man, same age. Please reply to Box # 4380, Calvinist Contact, 99 Niagara St., St. Catharines, Ont. L2R 4L3.

Wie kan mij helpen aan het adres van J. Haverkamp, vroeger wonende in Zuidbroek, (Groningen). Brieven naar nr. 4382 Calvinist contact, 99 Niagara St., St. Catharines, Ont. L2R 4L3.

For Rent

FOR RENT: 3-4 bedroom house in Holland Marsh, near Christian school and church. Available April 1st. Call 775-2856.

Zomerhuisje aangeboden
Compleet ingericht tot 4 personen. Is verwarmd; bij particulieren, omgeving Haarlem, Amsterdam, Leiden, Den Haag.
April, mei 200 gulden; **juni, september** 250 gulden; **july, augustus** 325 gulden per week. Alles inbegrepen. In eigen huis ook logies met ontbijt. **Telefoon: 02502-7856. H.W. Vonk, Duinlaan 12, 2121 GB, Bennebroek, The Netherlands.**

Brampton, Ont.: 3 bedroom home with garage on quiet street, near Chr. Ref. Church and shopping. Available May 1st thru Oct. 31st. Phone (416) 459-4968 or (416) 451-5443 after 6 p.m.

Real Estate

FARMS FOR SALE
120 acres: 600 sows; completely automated. Large century home. Good financing available.

* * *

100 acres: 90 sows; 19,000 sq. ft. building for pullet growing. 3 bedroom home near Guelph. Low down payment.
For more information call:
Adrian Van Saase,
representing
ROOKE REAL ESTATE LTD.
REALTOR
220 Broad St. E., Dunnville, Ont.
Phone: 416-774-7624 or
632-1377 [evenings]

Exclusive Resort

On the shore of the fabulous Shuswap Lake, 20 miles west of Salmon Arm; cottages on the beach, shady camp and trailer park with hook-ups, safe, private, sandy beach; no pets.
For information or reservations, write:

Jewel Bay Resort Ltd.
Box 24, Sorrento, B.C.
V0E 2W0

or call: (604) 675-2639

Real Estate

BROILER/LAYER FARMS

Have serious buyers for large and small operations, anywhere in Ontario. Please call:
George Lammers,
VOORTMAN REAL ESTATE
Office: 416-383-2153 (daytime)
Res: 416-525-5329 (before 8 a.m. or after 10 p.m.)
1059 Upper James
Hamilton, Ont. L9C 3A6

For Sale
200 acre dairy farm, 3 silos, good buildings, 2 houses. 4100 pounds No. 1 quota; 1 million pounds MSQ. Cows feed equipment negotiable. Located 7 miles from Listowel, close to church and school. Write or phone:
Bill Stratychuk
335 Main St. W.,
Listowel, Ont.
519-291-2144

Farms For Sale

130 acre dairy farm with century home containing two apartments. Large barn with pipeline system and stable cleaner. Inground, covered pool. Highway location. Brant County.

* * *

100 acre modern dairy setup with pipeline milking system and 24'X60' sealed silo. Quota, registered herd, and equipment included. 5 bedroom updated brick home. Excellent location throughout. Oxford County.

* * *

98 acre Oxford County dairy operation with stone house. Available lock, stock and barrel, including quota.

Contact:
JUDY RANSOME
519-467-5396

100 acre modern beef operation with new loafing barns housing up to 300 head. One year old drive shed and heated workshop. Near St. Mary's.

Call:
JACK MINERS
519-485-4425
representing
CENTURY 21
SEBOK REALTY LTD.
Member Broker
Blandford Mall, Woodstock

Ready to move or retire?
Come and live in Strathroy!
We offer you a 10 year old, white brick bungalow. Large livingroom with air conditioner, combination kitchen/diningroom, three bedrooms, three piece bathroom. Recroom, bedroom and laundryroom in basement. Nice landscaped lot, patio in backyard. Garage with automatic door opener. Walking distance from Chr. Ref. Church and Chr. School, about 10 minutes from downtown.
Call: 519-245-0454.

FARMS FOR SALE
50 acre farm, 5 miles from Welland. Ideal for greenhouses and market gardening. Good water supply. 30 fruit trees and good drainage. 3 bedroom home; 30X50 ft. barn and 14X54 ft. pole barn. Listed at $65,000.

* * *

100 acres: 85 sows; good 3 bedroom brick ranch home. All in good condition. Near Jarvis. Good financing.

* * *

19 acres: 85 sows; new finishing barn. Good 3 bedroom home near Wellandport. Easily financed.
For more information call:

Art Vandervliet, representing
ROOKE REAL ESTATE LTD.
REALTOR
220 Broad St. E., Dunnville, Ont.
Phone: 416-774-7624 or
416-774-4611 [evenings]

Help Wanted

Wanted a **grower foreman** for 100,000 square feet of greenhouses. Must be capable to handle people and willing to work together with the rest of the operation.
Crops: foliage plants and seasonable pot plants.
This is a permanent position with a good salary.
Send replies to:
C.A. Vander Ende
c/o Burnaby Lake Greenhouses Ltd.
9945-152nd St.
Surrey, B.C. V3R 4G5

WANTED: Student help for summer months on Dairy farm. Some experience preferred. Write to W. deHaan, Box 72, Richmond, Ont. K0A 2Z0.

Secretarial Help Needed

Mature, experienced secretary required. Must be able to assume responsibilities and be able to type accurately.
Please phone: 544-3475 for interview.

Triple C Imports
520 Parkdale Ave. N.
Hamilton, Ont.
L8H 5Y5

Employ Wanted

Ambitious Christian girl, 20 years old, would like full-time employment (or just for the summer months). Will consider all reasonable offers from farm labour to nursing care. Willing to learn new trades. Reply to Cathy Kiezebrink, 53 Woodward Lane S.E., Grand Rapids Mich., 49506 (R.B.C.), phone (616) 454-1146, or R.R. #1, Cannington, Ontario, Canada L0E 1E0.

Teachers Needed

Brantford: Brantford Christian School invites applications for a **teaching principal.** We will also have an opening for grades 1 and 2 (combined) and a possible opening for grades 5 and 6 (combined). Please forward your inquiries and applications to: Mr. William Slofstra, principal, 7 Calvin St., Brantford, Ont. N3S 34E. Phone: 519-752-0433 (School).

Help Wanted

Wanted: Experienced married couple for **dairy farm** and other **general farm work** in S. Alberta. House and utilities available. Top wages and good prospect for right man. Close to Chr. Ref. Church and Christian school.
Send applications to Box 4381, Calvinist Contact, 99 Niagara St., St. Catharines, Ont. L2R 4L3.

Married couple for general farm help on large vegetable farm. Summer work available for spouse if wanted. Mechanical aptitude preferred. House available.
Cook's Bay Produce
Box 1157
Bradford, Ont.
L0G 1C0

Teachers Needed

Belleville: Belleville Christian School needs one teacher for K-1 and one teacher for 4-5. Experienced teachers and those willing to help develop an integrated curriculum are preferred. Send applications to: Hank Schaly, Principal, R.R. #5, Belleville, Ont. K8N 4Z5.

Brampton: John Knox Chr. School invites applications for possible openings in the primary and intermediate levels as well as a part-time remedial position.
Please send inquiries and applications to: I. Witteveen, Princ. 82 McLaughlin Rd. S., Brampton, Ont. L6Y 2C7. Tel. School: 416-451-3236; Tel. Home: 416-457-7250.

Chatham: Chatham District Secondary School invites applications for possible positions in the following areas: **Bible, English** and **Mathematics.** Applicants are invited to write or phone: Mr. Henry Kooy, Principal, 90 Park Ave.E., Chatham, Ont. N7M 3V4. Phone: 519-352-4591 (school .

Teachers Needed

Quinte Christian Highschool

249 William Street
Belleville, Ontario
K8N 3K4

requires a

Principal

beginning August 1, 1979. This is a new growing school, offering grades 9, 10 and 11. Background in Math or Phys. Ed. preferred. Please address letter of application and/or resume to the school and direct inquiries to Mr. B. Hielema, Co-ordinator, 613-968-7870 (school) or 613-478-6837 (home).

The Collingwood and District Christian School

needs a

teaching principal

starting for 1979/80. Our school is located in Wasaga Beach, the heart of summer and winter vacationland. If you feel God calls you to help build a young progressive interdenominational Christian School. Please address your inquiries to Mr. D.J. Romp, P.O. Box 832, Stayner, Ont. L0M 1S0. You might just be the person we are looking for!

Classified Advertising

Teachers Needed

Chatham: Calvin Christian School invites applications for a possible teaching position in K-3. Please send inquiries and application to J. Postma, principal, 72 Tissiman Ave., Chatham, Ont. N7M 4G5 or phone 519-352-4980 (school) or 519-352-7427 (home).

Drayton: Calvin Christian School will need a **teacher for higher grades,** preferably with an interest in Phys. Education. Please forward your inquiries to: The Education Committee, c/o Mrs. Linda Timmerman, R.R.#1, Moorefield, Ont. N0C 2K0, or phone 519-638-3021.

Dundas: Calvin Christian School in Dundas invites applications for a special education remedial teacher as well as for 2 possible teaching positions in the Junior and Intermediate levels. Please send inquiries and/or applications to:
Mr. Gary Glasbergen, principal
Calvin Christian School,
R.R. 2, Dundas, Ont. L9H 5E2
Phone: (416) 627-1411 (school) or
(416) 689-6259 (home).

Hamilton: The Education Committee of Calvin Christian School invites applications for possible teaching positions at all levels. Kindly request additional information from:
W.H. Hultink, principal
547 West 5th St.
Hamilton, Ont. L9C 3P7
Telephone: 416-388-2645

Holland Marsh: Holland Marsh District Christian School — **Springdale.** Applications are invited for a vacancy in grade 7. Send inquiries or resume to: H. Vandervecht, principal, R.R.4, Bradford, Ont. L0G 1C0. Phone: (416) 775-2651 (school).

Jarvis: The Jarvis District Christian School invites applications from teachers for a possible position in **grade 4.** Please send applications, including qualifications and references to: P. Weening, principal, R.R.1, Jarvis, Ont. N0A 1J0. Telephone: 519-587-4444 (school) or 519-428-0887 (home).

Kingston: Why not teach in lovely Kingston? For the 1979-1980 school year, we need teachers for all levels. Please contact: Mr. William R. Rang, principal, Kingston Christian School, Wright Cres., Kingston, Ont. K7L 4T9. Phone 1-613-546-4872 (school).

Listowel: Listowel Christian School is in need of a grade 3/4 teacher starting the 1979/1980 school year. Please send applications to: A. Deelstra, principal, Listowel Christian School, Box 151, Listowel, Ont. N4W 3H2. Telephone: 519-291-3086 (school) or 519-356-9056 (home).

London: You are invited to submit your applications for an opening in **English** and **possible other subject** areas. Applications should include qualifications, academic transcript and references. Send to: W. Drost, principal, London District Secondary School, 24 Breaside Ave., London, Ont. N5W 1V3.

Oshawa: Immanuel Christian School will have a vacancy in a grade 6/7 combination of about 25 pupils beginning Sept. 1979. To apply please send a complete resume including education experience and references in c/o Mr. P. Van Manen, Principal, Immanuel Christian School, 849 Rossland Rd. W., Oshawa, Ont. L1H 7K4 or telephone (416) 728-9071.

Ottawa: Applications are invited for possible openings in our **primary** and **junior grades** as well as in our **special education** and **French** programs. Please send all inquiries and/or applications to Mr. Hubert Huyer, Principal, 2191 Benjamin Ave., Ottawa, Ontario K2A 1P6. Phone: (613) 722-5836 - school; (613) 729-3526 - home.

Teachers Needed

Durham Christian High School

invites inquiries from those with teaching qualifications in the following areas: **English, French, Theatre Arts, Art, Science.** Or any combination of the above areas. Send all inquiries to Ren Siebenga, c/o Durham Christian High School, Box 238, Bowmanville, Ont.

Fruitland John Knox Memorial Christian School

invites applications for pending vacancies in the junior and intermediate grades. An interest in **Physical Education** and/or **Music** would be an asset. Needed also is a **part-time** teacher **mornings only,** to teach grade 1 or 2. Address your letter with resume to the School, Box 27, Fruitland, Ont. L0R 1L0 or phone: 643-2460 (during school hours).

The Georgetown District Christian School

invites applications of experienced teachers to fill possible vacancies at all levels. Applicants with an interest in **Physical Education, Music** and **French** are preferred.
Please send letters to: Mr. George Petrusma, Principal, R.R. #1, Georgetown, Ontario. L7G 4S4

Lambton Christian High School

Sarnia, Ontario

Has an opening for the next school year in:
French
Direct all inquiries and resumes to Mrs. Karen de Waal, Ed. Comm. Sec't., 1458 Cathcart Blvd., Sarnia, Ont. N7S 2J2.

Thunder Bay Christian School

requires a

teaching principal

starting with the school year 1979/80. Our school has a staff of 6 teachers and 150 students. Our school is situated in the beautiful northwestern Ontario. Population of Thunder BAY is 110,000. Has a university and college. Send inquiries and resumes to Mr. Henry Kamphof, Secretary of the board, R.R. #11, Oliver Rd., Thunder Bay, Ont. P7B 5E2. Phone: (807) 345-0773 (home).

Toronto District Christian High School

will have openings in the following subjects:

Phys. Ed.	**English**
History	**Commercial Subjects**
Art	

Please send applications with resumes to: Mr. W. Barneveld, principal, Box 527, Woodbridge, Ont. L4L 1B3. Tel. 416-851-1772.

Edmonton Christian Schools

are seeking experienced and new teachers to serve in a progressive kindergarten/12 system. Attractive salaries are offered as well as a relocation allowance. There are openings in various grade levels of elementary and intermediate classrooms. Other openings include:

Kindergarten	**French**
Remediation	**English**
Physical Education	

and a secondary position in:

English	**Chemistry**
Mathematics	**Social Studies**
Physics	

We are also seeking an

Assistant Principalship

In the week of February 26 thru March 2, a representative of our schools will be in the Ontario area. If you would like to meet with our representative, please contact: Lee Hollaar, 13470 Fort Rd., Edmonton, Alta. T5A 1C5 or phone (403) 475-2818.

Teachers Needed

The Calgary Christian School

is faced with further expansion as student enrolment will reach 500 in K through 12. As a result, we expect vacancies in almost all areas, and are expecting applications from present teachers and those completing their teaching requirements. Interviews will be held in Vancouver, and Toronto as well as the Christian Colleges.
Please forward complete resume, application and references to:

Mr. G. Vanderveen, Principal
Calgary Christian School,
2839 - 49 St. S.W.
Calgary, Alberta T3E 3X9

The Red Deer Christian School Society

invites applicants for the position of

Teaching Principal

Our school has 100 students in 9 grades and 4 dedicated teachers. Principal relief: 1½ days per week. Secretarial assistance: 1 day per week. Please send resume with application to Red Deer Christian School, 14 McVicar Street, Red Deer, Alta. T4N 0M2.

Rocky Mountain

situated near the scenic Canadian Rockies of Alberta, is inviting inquiries and applications for two vacancies for the next school year. One teacher is required for **Grades 1 and 2 combined** (about 16 pupils) and one for **upper elementary and junior high science** (double grades). Applicants should be properly certified to teach in Alberta.

Send applications or inquiries to: Mr. P. Valkenier, P.O. Box 669, Rocky Mountain House, Alta. T0M 1T0. Tel. (403) 845-3516 (office).

Abbotsford Christian School

Box 175 Abbotsford, B.C. V2S 4N8

Inquiries and applications for the 1979/80 school year are now being sought for our schools. Christian education is presently provided to 450 students on two campuses, elementary and secondary.

We are anticipating some openings in elementary and secondary positions and additional openings in senior secondary, if our planned expansion in grades 11 and 12 proceed, D.V.

At the moment we are interested in receiving applications for:

grades 4, 5, 7
secondary physical education/Bible/French
and all other secondary positions

Successful applicants must be dedicated to the concept of developing a distinctively Christian education and must show a willingness to teach in a number of areas.

Come and settle in the beautiful hub of the Fraser Valley and become actively involved in a dynamic, growing, Christian school system. Direct inquiries to:

Mr. John Kampman, Principal
Abbotsford, Chr. Elementary School
(604) 859-5167
or
Mr. John Messelink, Principal
Abbotsford Chr. Secondary School
(604) 859-5528

John Knox Christian School

8260-13th Avenue
Burnaby, B.C. V3N 2G5

Applications are being solicited for the following positions, available September 1979:

Grade 1 Teacher: Self-contained classroom, approximately 20 students, B.A. Elem. Ed. required.

Grade 7 Teacher: ½ day - Social Studies, Science, Spelling, Art; ½ Day - Learning Assistance Teacher in Reading and Math for Grades 3-7; B.A. Elem. Ed. required, knowledge of learning difficulties preferred.

French Teacher: Grade 4-7 - half time position; can be full-time in combination with two other area schools.

Special Education Class: 5-7 educable retarded students, aged 10-15, some subjects integrated with regular classrooms. B.A. Elem. Ed., knowledge of special education. Experience preferred.

Contact Ben Hendricks
Principal (604) 522-1410
at the school or
(604) 581-1724 at home

Classified Advertising

Teachers Needed

Dunnville Parental Christian School

requires for September, 1979 a

Teaching-Principal

Please send all inquiries and/or applications to: Mr. Abraham Hoff, Principal, Dunnville Parental Christian School, R.R. #1, Robinson Road, Dunnville, Ontario, N1A 2W1. Phone: (416) 774-5142 — School; (416) 774-7349 — Home.

Houston Christian School

invites applicants to apply for a **Junior secondary position (7 through 8).** Our school is located in the beautiful Bulkley Valley. Houston is a growing town that offers a variety of recreation opportunities for the outdoor enthusiasts.
If you are interested in this challenging position, please send all inquiries and applications to:

John Franken
Box 237, Houston, B.C.
V0J 1Z0
or telephone 604-845-7736 (school)

The Christian Elementary School of Richmond, B.C.

invites applications for the position of

teaching principal

Please address your applications with resume to: Mr. G. Dykstra, 8180, No. 2 Rd., Richmond, B.C. V7C 3M3. Telephone: (604) 277-4714.

Fraser Valley Christian High School

requires a

Principal

starting with the 1979-1980 school year. Serving the greater Vancouver area, our school offers grade 8 through 12, and is located approximately 20 miles from downtown Vancouver. Our enrolment presently stands at 370 with the staff numbering 22. Applications will be received up to March 31, 1979.
Interested applicants please send your inquiries and resumes to the

Education Committee Secretary
Miss W. Bouma
Suite 305-7165 Fulton St.,
Burnaby, B.C. V5E 3H3

Terrace is a beautiful recreation area.

Centennial Christian School Terrace, B.C.

Has a position for a combined **grade 1 and 2 teacher** and an opening for a teacher in a combined **grade 3 and 4 and part of 5,** for the 1979/1980 school year, **or earlier.**

Please send resume with application to:

Mr. John Vander Wall,
Chairman Education Committee,
Box 317, Terrace, B.C. V8G 4B1
Telephone: (604) 635-5226

Pacific Christian Secondary School

Victoria, B.C.

Due to increased enrolment and the addition of grade 11, we require the following teachers for September 1979.
1. Experienced **Highschool teacher** with ability to teach **Social Studies.**
2. A **Science** and/or **Math** specialist.
3. **Junior High teacher** — subject areas flexible.
If you are interested in the challenge of a young growing school, please contact the principal at: 1530 Lionel St., Victoria, B.C., V8R 2X8. Phone: 604-592-4112.

Teachers Needed

Ottawa: The Committee for Christian learning, a non-denominational Christian High School, stressing personal development and small classes, seeks teachers in: **Mathematics, Science, Social Studies, Physical Education** and **Industrial Arts.** Please send inquiries and applications to: 307 Richmond Rd., Ottawa, Ont. K1Z 6X3. Attention: Mrs. Cathy Clemens.

Toronto: Toronto Central Christian School invites applications from qualified persons for a possible opening in grades 3 and 4, 15-20 students, for the 1979/80 school year. Please send inquiries to: Mrs. D. Marshall, principal, 104 Trinity Street, Toronto, Ont. M5A 3C6; or phone: (416) 863-0567.

Trenton: Trenton Christian School will need a teacher for the Upper elementary level (grade 6 or 8) and a teacher for the primary grades fo the 1979-80 school year. Please address your application or inquiries to Mr. J. Vreugdenhil, Principal, Trenton Christian School, 20 Fourth Ave., Trenton, Ontario K8V 5N3. Tel. (613) 392-3600.

Wellandport: The Wellandport Christian School invites applications for possible openings in the Junior and Intermediate divisions for 1979-1980. Forward requests for applications to: William Thies, principal, Wellandport Christian School, Wellandport, Ont. L0R 2J0. Phone 416-386-6272 (school) or 416-386-6826 (home).

Lethbridge: Immanuel Christiar School in Lethbridge, Alta. requires teachers in the following areas:
1. Junior/Senior High Music. This position invites the teaching of general music plus 2 sections of band.
2. Junior/Senior High Mathematics.
3. Elementary.
Send all letters of inquiry to: Mr. H. Konynenbelt, principal, 802 6th Ave. N., Lethbridge, Alta. T1H 1Z1. Phone 1-403-328-4783 (School) or 1-403-328-7195 (Home).

Winnipeg: Calvin Christian School invites applications for a teaching position in the primary and/or intermediate grades. Send resumes or applications to:
Mrs. G. Bakker, Box 44, Station F
Winnipeg, Manitoba, R2L 2A5
Telephone: 204-667-5851

Vancouver: Vancouver Christian School invites applications for a possible teaching position in the **lower intermediate** grades. Please send applications to: Frank De Vries, principal, Vancouver Christian School, 5621 Killarney St., Vancouver, B.C. V5R 3W4. Telephone: 604-435-3113 (school).

Smithers & Telkwa, B.C.: The Smithers and Telkwa Christian School Society will be needing: 1 remedial and 1 primary teacher for the Elementary School, and a principal and teachers for Math, English, French and Business Education for the High School in September, 1979. Please contact: **Glen Ewald, principal, Box 2117, Smithers, B.C. V0J 2N0. Telephone 604-847-2186.**

Vernon: The Vernon Christian School requires a **principal** for the 1979-1980 school year. The qualified applicant should also have expertise in the **science/math,** or **social studies/English** at the junior high level. There is also an opening for an additional teacher at the same level and in one of the major subject areas. Applications are invited for a tentative grade 1-2 opening as well. Contact: Mr. U. Haasdijk (principal) Vernon Chr. School, Site 19A-4, R.R.#3, Vernon, B.C. V1T 6L6 or phone: 604-545-7345 (days) and 604-542-1543 (evenings).

Taking money from an RRSP

by Harry Houtman

There are a variety of ways of taking money out of an RRSP after you have put it in. It is good to know *before* putting it in what the restrictions are about getting it out. Some funds have a time restriction, such as 90 days' notice, or a year's notice, or maturity of the investment, or some other restriction. Some funds have a fee for taking the money out. This can be a small fee of $10, $15, or it can be a percentage of one or even two percent. If the fund has grown to $30,000 or $40,000, two percent can get to be $600 or $800 for closing the plan. This can be expensive.

The first possibility of taking money out of a plan is simply to close the plan, take the money and report it as taxable income in that year. If a person's income is already high during the year, this is not a very good idea from an income tax point of view.

If, for example, a person's income is $20,000 and he is closing out a $30,000 RRSP, he would suddenly have to declare a $50,000 income. The tax would be rather high on that amount. However, the idea of closing the plan and taking the money into income in some cases is not a bad idea. If a person had a plan with only $4,000 in it and income at the age of 66 had dropped, the extra $4,000 may not really increase the income tax very much. In that case the closing of the plan may be a very good idea.

Many people set up more than one plan, so that in case of an emergency they can close one of their smaller plans. However, if a short-term loan would help the person over the emergency, he/she should do that rather than take the money out of an RRSP. Sometimes people actually plan to take money out of RRSP's if they know that they will not be working at some time in the future for a half a year or a year.

A decreased income due to a person going back to school, taking a sabbatical, taking a leave of absence for health reasons, or any other decrease in income can be supplemented by taking money out of an RRSP. The taxable income during that period would not be very high. The tax saved when the money was put in would certainly be more than the tax paid when it was taken out. Although this defeats the idea of Retirement funding, it certainly does fit the idea of tax planning.

Another approach is the purchase of a life annuity. An annuity is an income for life based on the person's life expectancy at the time that he wishes to begin the annuity. For example, a person at age 65 may have $30,000 in an RRSP. He could then take that $30,000 to any one of the 160 life insurance companies in Canada and receive an annuity from the company.

Hopefully the person would shop around carefully and try to obtain the very best rates possible. The method would be to take the $30,000 and buy a life income. The company would look at this man and say, "He has, statistically speaking, a life expectancy of 15.6 years." The company would then calculate what it would expect to earn on $30,000 and buy a life income. The company would look at this man and say, "He has, statistically speaking, a life expectancy of 15.6 years." The company would then calculate what it would expect to earn on $30,000 over that time, what its costs would be, what it would wish to make as a profit, and combining all these calculations would say to the man that the company would pay him a certain fixed number of dollars per month for every month of his life. This amount is guaranteed, regardless of whether he lives 8 years, 15.6 years, or even another 30 years.

The assumption is that some persons will live more years and others fewer years, but the company assumes it will all average out to something like 15.6 years. Some people have complained that this is a poor deal. This is not necessarily so, since it is based on a calculation of risk. However, there is the element that insurance companies tend to be conservative and in their figures of what they plan to earn on that $30,000, in 15.6 years they will calculate a low percentage of return.

A variation on the life annuity is to add a provision of some kind. A provision can be included so that the payments would continue for a guaranteed minimum period. If a person dies shortly after putting the $30,000 with the life insurance company, the company would pay the agreed upon return for at least five years, ten years, or perhaps even 15 years. However, by inserting such a guarantee you would also receive less dollars per month.

Next week: Taking Money From an RRSP, to be continued.

CSS

Christian Stewardship Services
455 Spadina Ave., No. 210
Toronto, Ontario
M5S 2G8

The Ladies Guild of the
Cambridge Elementary School
presents:

"The Ambassadors in Concert"

(a well known Male Chorus)

Saturday, March 31, 8:00 p.m. at the Forward Baptist Church, 94 Elgin St. S., Galt, Cambridge.

Tickets in advance $3.50 may be obtained from:
Mrs. Cindy Slotegraaf 653-6490
Mrs. Marjorie Driscoll 621-8737
Mrs. Gloria Ranton 621-1052

17th Annual Meeting of Salem

Will feature:
— Dr. S. DeWaal on: "Emotions Grow, Too"
— Workshops by all staff members
— Contact with staff and encounter leaders
— Business meeting

Saturday, April 7th, 1979 at 1:30 p.m., Covenant Christian Reformed Church, 278 Parnell Road, St. Catharines.

Outdoor Education Workshop for Christian Teachers

A variety of sessions (e.g. nature, canoeing, climbing, photography, etc.) will be offered at a weekend workshop May 11-13 at Ontario Pioneer Camps, Port Sydney, Ont.

For more information and applications contact:

Pioneer Camp Office
745 Mt. Pleasant Rd.
Toronto, M4S 2N5
416-485-9464

or

Pioneer Camp
Port Sydney, P0B 1L0
705-385-2378

Let's Play Chess

editor: Pete Layer
CORRESPONDENCE CHESS

1976 Finals
A.C. Farenhorst 0 (2) W.L. Boer 1 (3)
A.C. Farenhorst 0 (2) D. Verkuyl 1 (2½)

Mr. Boer has won the 1976 5C contest with this win in the finals. Congratulations! The complete results are as follows:

Name	Won	Lost	Drawn	Points
W.L. Boer	3	1	0	3
D. Verkuyl	2	1	1	2½
J. Vander Geest	2	1	1	2½
A.C. Farenhorst	2	2	0	2
J. Fennema	0	4	0	0

Black won 5, White won 3, one game was drawn and one game was not played. The average number of moves per game was 28.

1977 Finals
A.C. Farenhorst 1 (1) K. Amsinga 0 (1)

1978 Group E
J. Eisen ½ (½) D. Verkuyl ½ (1)

There is one more game to play in this group. So far all games have been drawn!

1978 Group H
K. Amsinga 1 (1) G. Otten 0 (0)

All games have now been completed. Mr. Vander Geest had already qualified for the Finals.

Christian Stewardship Services
455 Spadina Ave. No. 210
Toronto, Ontario M5S 2G8

Harry Houtman
Executive Director **1-416-598-2181**

job MARKET

Jointly sponsored by Top's Importing in Ontario and B.C., and by Calvinist Contact.

Acton: 18 year old student willing to do any kind of work in Southern Ontario. Experienced in babysitting, orchard work, and corn pollination. Can start in early June. Please write: Grace Kuipery, R.R. #1, Acton, Ont. L7J 2L7 or phone: (519) 853-2548.

Alma: girl, 17, looking for summer job in Ontario. Preferably Kitchener or Guelph area. Have transportation. I'll do almost anything. Phone (519) 638-2270 or write: M. Zoer, R.R.#1, Alma, Ontario N0B 1A0.

Burlington: Ed Jager, 18 years old, seeks summer work doing anything anywhere. Has experience in steel working, retailing and library work. Write: 642 Appleby Line, Burlington, Ont. or call (416) 634-1202.

Gorrie: 16 year old girl is looking for summer employment, preferably in a greenhouse or florist shop. Please reply to: Shirley Versteeg, R.R.#2, Gorrie, Ontario, N0G 1X0. Phone 335-6231.

Guelph: 16 year old high school student looking for summer employment. Please call Rick Ensing 519-824-7854 after 5 p.m. or write to 49 Albert St., Guelph, Ont. N1G 1C7.

Hagersville: 17-year-old experienced home-maker is looking for employment. Prefers room and board. Reply to: Miss JoAnne Smit, R.R.#5, Hagersville, Ont., N0A 1H0 or phone (416) 768-5633.

Hamilton: sixteen year old girl seeking summer employment. Willing to do any type of work. Will live-in. Marlene Hagen, 331 Cranbrook Drive, Hamilton, Ontario L9C 4T4; phone no. 389-4856.

Hamilton: 16 year old, Christian girl, seeking summer employment. Willing to do domestic work. Please call, Nanda Veldstra 416-389-6977, or write to 135 Burrwood Dr., Hamilton, Ont., L9C 3T3.

Hamilton: fifteen year old boy looking for any kind of summer work. Preferably southern Ontario and willing to live-in. Address: 331 Cranbrook Dr., Hamilton, Ontario L9C 4T4; phone 389-4856.

Hamilton: I am a Calvin student looking for any type of work this summer. I can start June 1st. Please write or call: Corry Geerts, 117 Eldersveld Hall, Grand Rapids, Michigan, 49506 U.S.A.; (616) 942-9510 ext. 2341. My home address is: 278 Sanatorium Rd., Hamilton, Ontario L9C 2A1; phone (416) 383-5516.

Holyrood: Eighteen year old girl would like a farm, greenhouse or babysitting job. Dairy farm and babysitting experience. Contact: Miss Kathy Duiker, R.R. #1, Holyrood, Ontario. N0G 2B0.

Kincardine: Ray Luinstra, age 15, would like any type of work. 157 Inverness St. S., Kincardine, Ont. N0G 2G0. Tel. (519) 396-3138.

Kincardine: Wayne Luinstra, age 17, would like any type of work. Last summer worked on a farm. Has part-time job in grocery store during school season. 157 Inverness St. S., Kincardine, Ont. N0G 2G0. Tel. (519) 396-3138.

Mississauga: Wendy Koenes, 4329 Wilcox Road, Mississauga, Ont. L4Z 1C3; phone: 277-8578. Age: 15 (16 in April) I am in grade 10. I am looking for a job as a mother's helper. I am able to work from the last two weeks in June to the end of August.

Mississauga: My name is Arnold Koenes, I am 5'10" and weigh 145 lbs. I am 14 years old and I would like to help on a dairy farm or a mixed farm. I am available for the last two weeks of June till the end of August. I have had some past experiences on dairy farming. 4329 Wilcox Rd., Mississauga, Ont. L4Z 1C3; phone: 277-8578.

Moorefield: My name is Patricia Tacoma. I am fourteen years old and in grade nine. I am willing to do any type of job, but I am especially looking for a job as a mother's helper. I am an experienced babysitter and know how to handle children. My address is: R.R.#1, Moorefield, Ontario, Canada N0G 2K0. Phone (519) 638-2604.

Peterboro: Young man, 18, requires summer employment. Have had limited experience on farm but willing to do anything reasonable. Would require room and board in good Christian home. If you can be of assistance please contact: Martin Vellekoop, R.R.#5, Peterboro, Ont. K9J 6X6. Phone 939-6796.

Russell: Job wanted as junior accountant, or in any other type of business. Dennis Bakker, R.R.2, Russell, Ont. K0A 3B0, tel. (613) 445-5447.

Smithville: 17-year-old student is looking for any job available, including farming. Please contact: Jeff deHoog, R.R.1, Smithville, Ont. or phone 643-3701.

Strathroy: 17-year-old high school student seeks summer employment. Experience in greenhouse, selling, and babysitting. Willing to do any kind of work. Margaret Vander Laan, 95 Adelaide St., Strathroy, Ont. N7G 2V1; tel. 519-245-1402.

Strathroy: 15 year old high school student seeks summer employment on a farm. Has some previous experience. Pete Vander Laan, 95 Adelaide St., Strathroy, Ont. N7G 2V1; tel. 519-245-1402.

Utopia: I am an 18-year-old girl looking for summer employment anywhere in Ontario. I've had experience on a farm and as a mother's helper. Please contact: Jane Borger, R.R.#2, Utopia, Ont. L0M 1T0. (near Barrie); phone (705) 424-9414.

Vineland Station: My name is Catherine VanderScheer. I am 18 years old. I live on Claus Road, Vineland Station, Ontario L0R 2E0. I would like a summer job as a mother's helper. I have had a lot of experience in babysitting and doing housekeeping.

Woodstock: I am a freshman student at Dordt College and am looking for any type of job I can get. I love children and like a housecleaning and/or babysitting job. Martha Eringa, R.R.8, Woodstock, Ont. N4S 7W3.

Wyoming: Seventeen year old girl is looking for a job as babysitter or on a cow farm. I have been raised on a sow farm and babysat for 4 years. Please contact: Joanne Verroen, R.R.2, Wyoming, Ont. N0N 1T0. Phone: (519) 899-4435.

Wyoming: Marian Verroen, age 18, likes to find work. I babysat for four years, worked on a pig farm. I like working on a farm. I like to have a full-time job. Telephone 519-899-4435. R.R.#2, Wyoming.

Dollard des Ormeaux, Queb.: Post High School student (17 years) seeking summer employment on a dairy farm near a C.R.C. (Ontario). Has had previous experience. Contact Andy Geleynse, 13 Mercier, Dollard des Ormeaux, Quebec, H9A 1H4. Phone: 1-514-684-7895.

Openings

Renfrew: Modern dairy farm requires student for summer months. Applicant can start May 1st. Experience preferred. Apply to: Maynard V.D. Galien, Renfrew, R.R.#2, Ont. K7V 3Z5.

Smithville: Experienced single man for modern dairy farm. Steady employment or summer help. Room and board provided. **Needed immediately.** West Lincoln dairy farm, R.R.2, Smithville, Ont. L0R 2A0; phone: 957-3897.

Vineland Station: Starting June 1 we are in need of male and female help. They should be technically inclined. The job is to help assemble new greenhouses and installation of a blackout system on our own property. Apply: Albers' Greenhouses Ltd., First Ave., Vineland Station, Ont. L0R 2E0. Phone: 416-562-5810.

Calendar of events

Mar. 24 25th Anniversary, Dutch Ladies Society, Acton, Ont., in the church basement at 7:30 p.m.

Apr. 7 17th Annual meeting of Salem, 1:30 p.m., Covenant CRC, St. Catharines.

Apr. 21 First CRC, Hamilton, 50th Anniversary dinner in H.D.C.H. at 7:00 p.m.

Apr. 21 Christian Labour Association of Canada's 27th convention, Silverthorn Collegiate Institute, 291 Mill Rd., Etobicoke (Toronto), Ont., starting at 9:30 a.m., with speakers Dr. Bernard Zylstra and Ed Grootenboer.

"Blasers Ensemble"
The Netherlands "Blasers Ensemble" will have a tour in the following cities: Mar. 28 — Toronto, townhall, St. Lawrence Center; Mar. 29 — Kingston, Queen's University, Grand Hall; Mar. 30 — London, University of Western Ontario, Alumni Hall.

The Ambassadors in Concert
March 10, Maranatha Chr. Ref. Church, St. Catharines, at 8:15 p.m. March 31, Cambridge (place to be announced). April 14, with the Salvation Army band and chorus in Hamilton Place, Hamilton, 8:00 p.m.

Dated	Mailed	Deadline for classified ads	Deadline for all other advertising
Mar. 23	Mar. 21	Mar. 19 (noon)	Mar. 16 (noon)
Mar. 30	Mar. 28	Mar. 26 (noon)	Mar. 23 (noon)
Apr. 6	Apr. 4	Apr. 2 (noon)	Mar. 30 (noon)

Books

Israel in conflict: Time to hear the other side

Who stands accused? Israel Answers Its Critics by Chaim Herzog; published by Random House of Canada Ltd., 1978; clothbound, 277 pages; Price: $12.50. Reviewed by Peter Sluys, Lacombe, Alberta.

Many books are written dealing with Israel. This book takes a special place. First, Chaim Herzog is one of Israel's greatest orators and its most eloquent spokesman. He is able to blend logic, eloquence and facts into a delicious meal in book form, in a simple, yet fascinating style so that it becomes easy reading. Secondly, Chaim Herzog has been Israel's Ambassador to the United Nations and knows inside out the potpourri of intrigues, opportunities, challenges and political machinations of the United Nations, where he often finds himself a "lone voice crying in the wilderness". Thirdly, his main concern with this book is to answer accusations against Israel in relation to the other nations.

The theme and purpose of the book is well summed up by a paragraph on the inside cover: "The voice that Ambassador Herzog raises is a passionate one — and this collection based on the best of his speeches, offers both a clear and convincing answer to Israel's critics and an impassionate plea for his country's survival." I like to add that I find his deep concern for the survival of the United Nations and of freedom in the nations of the world even dominates his love for his own country. This writer is by no means a narrow chauvinist or a hotheaded racist or even a religious fanatic. On the contrary it is to his credit that he espouses justice and freedom for a much larger group than his own, while the trend at the United Nations is to surrender to those who narrow it down to their own interests.

I find this attitude particularly reifected in the division of his book. It has three main divisions. Three chapters are about the State of Israel, nine chapters on Israel and its neighbours, and three chapters on Israel on the International Scene. An epilogue discusses the Egyptian-Israel peace-talks since February, 1978; and a comprehensive appendix contains the extensive scripts of declarations and speeches which are referred to in the various chapters.

His treatment of such sensitive areas as the Palestinian refugees, the West Bank and Gaza strip, the P.L.O. and terrorism are very revealing for the common newspaper reader and the T.V. newscast observer. Just some examples are enlightening:

•"More Jews were driven from their homelands in Arab countries and their possessions confiscated when Israel was established in 1948 than there are Palestinian refugees held in camps in Arab countries."

•Concerning the U.N. declaration that Zionism is racism: "It is curious that in Israel Arabs are Israeli citizens whereas Arafat declared with the P.L.O. that only Arab presence may remain in Israel, Syria maintains a strict Jewish ghetto in Damascus from which Jews may not move; Jews are not tolerated in Arab countries."

•"The Gaza strip and Westbank have never had self-determining government, but were illegally seized by Egypt and Jordan in 1978. They ruled with a reign of terror, which even evoked Arab condemnation. However, under Israeli administration every Arab town has its own Arab government. Both Westbank and Gaza are the only places in the entire Arab world where Arabs may freely express their views and engage in a free democratic process of election by secret ballot which is unheard of in any Arab nation and opposed by the P.L.O. How can any Arab country were there is no freedom, demand honestly a free Palestinian state with the P.L.O. in charge which is not even elected by the people, but feared and dreaded by other Arabs?"

I recommend this book highly for everyone who does not like playing ostrich to the Middle East struggles with particular reference to Israel, and to the emerging dangers of our freedom in democratic nations and the blatant scourge of terrorism of the few over the many. It will enlighten your outlook and give you some new direction of thought.

I recommend this book particularly to those of us who rely almost exclusively on the news media for information, opinions and judgements on the Middle East situation. We must realize those sources of information are highly selective and biased. This book may be of great help to all of us, and I would say a "must" for Christians who wish to be informed about more angles to the truth.

Pre-marital considerations

Marriage in Today's World by H. Clair Amstutz, MD; published by Herald Press, Scottdale, Pennsylvania and Kitchener, Ontario, 1978; 156 pages; price: $4.95. Reviewed by Jane Malda, Wingham, Ontario.

We live in a world which questions the institution of marriage. Dr. Amstutz recognizes this fact but he is convinced that there are still many young people who approach marriage with the desire for permanence. "Now, more than ever, preparation for, and information about marriage is needed and wanted." **Marriage in Today's World** helps to fill that need; it aids us in understanding ourselves — our biological and social selves — and the kind of world we live in.

The book is divided into four sections. "Family Roots" offers an interesting and insightful excursion into history and geography. Beginning with the Hebrew family it deals with the various time periods up to the present American Experience.

In the second section, "Sexuality and Human Nature," the author views a person as God's imagebearer who is created in relationship to others. It was a joy to read. Undoubtedly, his many years in medical practice, for short terms all over the world, and his teaching of human physiology at Goshen College, Indiana, make it possible for him to explain in simple and beautiful terms the complexities of our sexual development. He also brings insight to what led to today's exploitative Playboy philosophy, with its results of more aggression and alienation.

Dating, courtship, marriage choices, the wedding and honeymoon are discussed in "Growing into Marriage." The community and church are encouraged to provide ways so that dating doesn't merely mean entertainment and sex. "Dating activities should be varied enough to test the partner's sense of responsibility, his ability to solve knotty problems, as well as calmness under stress, honesty, sensitivity to the wishes of others, and the quality and breadth of friendship...."

In discussing why premarital sex is detrimental to a relationship, definite reasons are given backed up by research. He raises another point as well, when he cites how a Catholic girl had unburdened herself to a columnist. She was advised to use contraceptives even though it was against her scruples. Dr. Amstutz wonders why this is the only alternative. Why do we assume that people cannot talk things over at home? Why do struggling people assume that they have been abandoned by family, friends and church?"

The author deals with gender-roles identification in the last chapter, "The Wedded Life," and treats the problem areas that can arise within marriage; getting along together; inlaws; money; children; abortion; counselling and divorce. All this in only 28 pages. But they are by no means glib answers or easy solutions for these areas in which adjustment is often needed.

Throughout the book, the author cites many examples from literature and the sciences, up to very recent discoveries, but his account is most interesting reading. He writes in an attractive style, and one finds it hard to put the book down. It's a thought-provoking book in which he hopes the readers will recognize truths and by which they will be helped in making decisions and appropriate applications. It's like a mini-course on marriage, and would lend itself very well for a springboard of discussion in youth and in marriage counseling. It's a book which parents will want to give to their courting sons and daughters, but which they will also want to read for themselves to get a better insight into today's world.

Wedded bliss need not go amiss

From the Brink of Divorce by Anne Kristin Carroll; A Doubleday-Galilee Original, Garden City New York, 1978; 319 pages; price: $10.50. Reviewed by Jane Malda, Wingham, Ontario.

The divorce rate is climbing at an alarming rate. The author, who travelled the heart-rending road of divorce, experienced that following God's concepts for marriage healed a broken relationship. When a secular Publishing House looked for a Christian to write a book about divorce, she accepted the challenge. The book's subtitle is "An Evangelical Marriage Counselor's Advice on How to Save Your Marriage."

This is not just a "how to" book with "instant cure" promises or merely words that say, "Trust God and obey him." It brings the reader closer to the Lord and to the marriage partner. In twelve chapters, of which seven deal with a specific problem area, such as, "God Accepts Your Mate, Why Can't You?" "Sex Was God's Idea," "The Big I," she gives Biblical and practical assignments. The workable solutions are backed up, as she and her husband, Jim, and four other couples with much honesty relate their misery, their struggles and their failures. She describes how in listening to God and his Word, and in dependance on Jesus Christ and his power, they found healing for their broken marriage and family life.

Time and again it is shown that the correct understanding of the husband/wife role is vital for a relationship that is living and growing. In the chapter, "Who Wears the Pants," Mrs. Carroll shows that this concept ultimately reaches through the entire relationship. In discussing Ephesians 5, she speaks to both men and women and their respective responsibilities in submission and love.

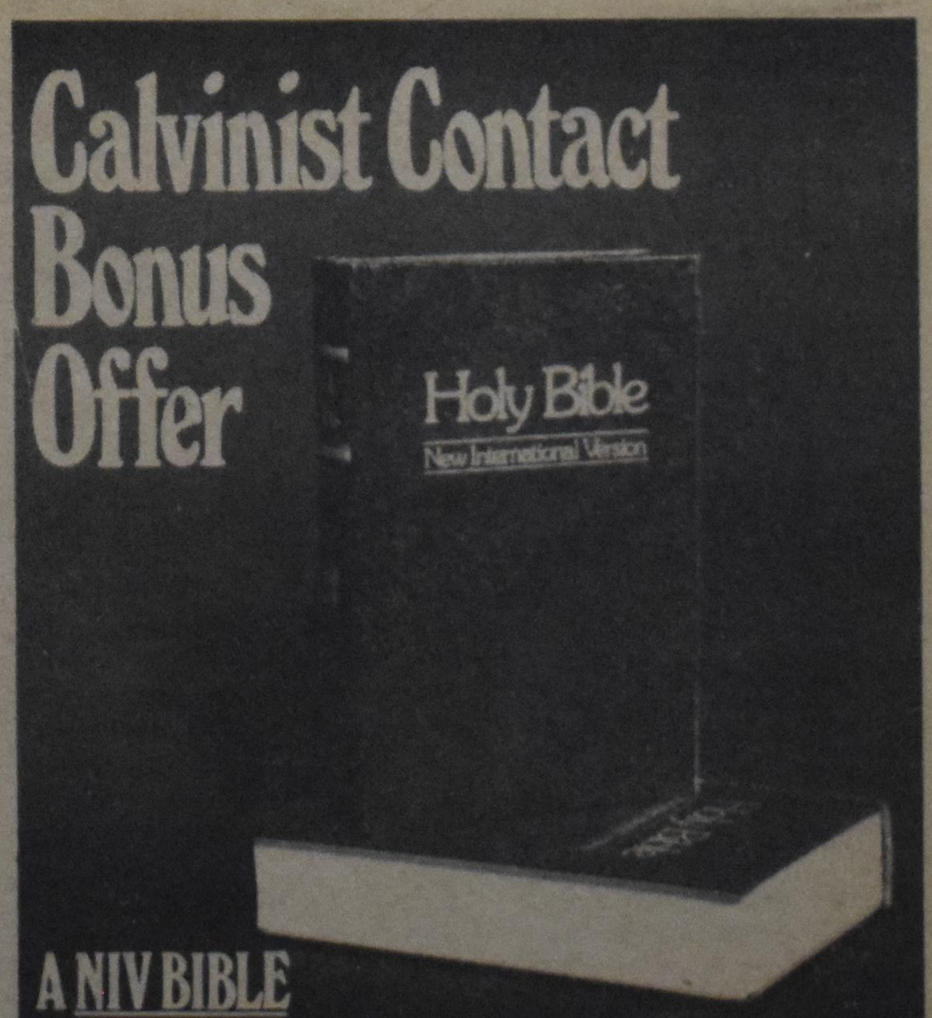
Not only readers who are on the brink of divorce, but all married couples can benefit from reading and following up her advice.

Marrige counselors agree that more than half of all marital problems are in the area of communication. I was much interested in how a Christian counselor approached this subject, and I wasn't disappointed. The chapter, "The Communication Blackout," was especially good. Other readers might be able to identify more with, "Change Can Begin with You."

The last chapter, "God, Divorce and You" discusses the Scripture passages that deal with divorce and the two Biblical grounds for divorce. To the church, as the living body of Christ, she says, "to be as willing as he is to forgive ... and it's our responsibility to treat divorced people on a grace basis, just as God treats us."

With permission, Mrs. Carroll quotes several times from **Christian Living in the Home**, by Dr. Jay E. Adams. The final pages of the book give a marital concordance of Scripture passages, relating to the problems discussed and to Christian living.

While I read this book, my eyes were opened to the anguish and suffering that one on the brink of divorce goes through. The manner in which the author treats the subject cannot but bring hope to struggling partners.



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